Government of Madras.

PUBLIC DEPARTMENT.

273

G.O. No. 574, 17th July 1908

Epigraphy

Recording the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1907-1908.

GOVERNMENT OF MADRAS

PUBLIC DEPARTMENT

READ—the following papers:—

I

Letter—from M.R.Ry. Rai Bahadur V. VENKAYYA Avargal, M.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Chief Secretary to Government.
Dated—Ootacamund, the 20th June 1908.
No.—333.

In continuation of my letter No. 332, dated 19th June 1908, I have the honour to submit a copy of the second proof of my annual report for 1907–1908 which reached me last evening from the Government Press. Another copy of the same proof has been despatched to the Superintendent.

2. One set of mounted prints of the photographs taken during the last field season (Appendix D on pages 55 and 56 of the report) is herewith submitted.

II

Letter—from A. REA, Esq., F.S.A. SCOT., M.R.A.S., Superintendent, Archæological Survey, Southern Circle.
To—the Chief Secretary to Government.
Dated—Camp Sankaram, the 24th June 1908.
No.—441.

I have the honour to submit the annual progress report of the Assistant Archæological Superintendent for Epigraphy for the year 1907–1908.

2. Regarding the section of the report dealing with "Contravention of Standing Orders," I would request to state that I was not informed of the demolition of the temples mentioned therein.

ENCLOSURE

Letter—from M.R.Ry. Rai Bahadur V. VENKAYYA Avargal, M.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle
To—the Chief Secretary to Government (through the Superintendent, Archæological Survey).
Dated—the 1st May 1908.

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1908.

PART I.

OFFICE ROUTINE.

I had privilege leave for six weeks from 4th September to 15th October 1907, and Mr. K. V. Subrahmanya Aiyar for one month and 19 days from 13th June to 31st July 1907. The establishment has been strengthened by the addition of a photographer sanctioned by G.O. No. 872, Public, dated 19th November 1907. Mr. V. Maduranayagam Pillai, Photo-Artist, Ootacamund, was appointed to the post and joined his duties on the 9th January 1908.

TOUR OF THE ASSISTANT SUPERINTENDENT.

2. I was on tour during the last field season for 4½ months and during the first four weeks of this period accompanied, under orders of Government (G.O. No. 829, Public, dated 4th November 1907), the Government Epigraphist and the Director General of Archæology in India. Communications from District Officers about temples under repair and the whereabouts of important inscriptions led to unavoidable alterations in the programme submitted with the last *Annual Report*.

DIARY.

1907.

November 10th.—Started from Ootacamund to meet the Director-General at Vijayanagara.
" 14th.—Arrival at Hospet by way of Katpadi, Reṇigunta and Guntakal.
" 15th.—Halt at Hospet.
" 16th.—Arrival at Vijayanagara.
" 17th and 18th.—Halt at Vijayanagara.
" 19th to December 7th.—Tour with the Government Epigraphist and the Director General, who left me at the Seven Pagodas on the 7th December.
December 8th.—Halt at the Seven Pagodas.
" 9th.—Started for Tirukkaḷukkuṉṟam.
" 10th.—Halt at Tirukkaḷukkuṉṟam.
" 11th.—Arrival at Madras.
" 12th to 19th.—Halt at Madras.
" 20th.—Arrival at Nandalūr.
" 21st to 30th.—Halt at Nandalūr.
" 31st.—Arrival at Renigunta.

1908.

January 1st.—Halt at Renigunta.
" 2nd.—Started from Renigunta.
" 3rd.—Arrival at Guntūr.
" 4th to 20th.—Halt at Guntūr.
" 21st.—Started from Guntūr.
" 24th.—Arrival at Kumbhakōṇam by way of Madras.
" 25th to February 5th.—Halt at Kumbhakōṇam.
February 6th.—Arrival at Tiruppanandāḷ.
" 7th.—Halt at Tiruppanandāḷ.
" 8th.—Arrival at Tiruviḍaimarudūr.
" 9th to 15th.—Halt at Tiruviḍaimarudūr.
" 16th.—Arrival at Tanjore.
" 17th.—Arrival at Maṇappāṟai.
" 18th.—Halt at Maṇappāṟai.
" 19th.—Arrival at Madura.
" 20th to 1st March.—Halt at Madura.
March 2nd.—Arrival at Rāmēśvaram.
" 3rd to 5th.—Halt at Rāmēśvaram.
" 6th.—Return to Madura.
" 7th and 8th.—Halt at Madura.
" 9th.—Arrival at Śaṅkaranainārkōvil by way of Koilpatti.
" 10th to 14th.—Halt at Śaṅkaranainārkōvil.
" 15th.—Arrival at Kaḻugumalai.
" 16th.—Return to Koilpatti.
" 17th.—Arrival at Ammayanāyakaṉūr.
" 18th and 19th.—Halt at Nelakōṭṭai.
" 20th.—Arrival at Trichinopoly.
" 21st and 22nd.—Halt at Trichinopoly.
" 23rd.—Arrival at Ūttukkuḷi.
" 24th.—Halt at Ūttukkuḷi.
" 25th.—Return to Ootacamund.

TOURS OF THE ESTABLISHMENT.

3. Mr. Krishna Sastri did not undertake any independent tour during the period under report. He accompanied me when I started for Hospet to meet the Director-General and returned to head-quarters just before I left Guntūr. Mr. Venkoba Rao first went to Tiruviḍaimarudūr on the 16th June and returned to

Ootacamund on the 28th idem after copying the inscriptions on the walls of the outer *prākāra* of the Mahāliṅgasvāmin temple which is under repair. He started on his regular tour on the 23rd October and, after inspecting some villages in the North Arcot, Salem and Madura districts, returned to head-quarters on the 2nd January. As the Epigraphist to the Government of India was anxious to have copies of the stone inscriptions in the Bastar State of the Central Provinces and asked me to depute one of my assistants to prepare impressions of them, the sanction of Government was obtained (G.O. No. 51, Public, dated 13th January 1908) for the deputation and Mr. Venkoba Rao started on the 3rd February. His tour in Bastar was not finished on the 31st March. Mr. K. V. Subrahmanya Aiyar left Ootacamund for Tiruvidaimarudūr on the 7th October to copy the inscriptions on the central shrine of the Mahāliṅgasvāmin temple. He also visited Tiruviśalūr, Āduturai, Maruttuvakkudi and Māyavaram in the Tanjore district and returned to head-quarters on the 8th November. He joined me at Kumbhakōṇam on the 27th January and continued to work with me until the end of my tour. Mr. Maduranayagam Pillai joined my camp at Guntūr on the 12th January and took photographs at almost all the places visited by me since then.

The Year's Work.

4. The *Annual Report* for 1906–07 kept me and the establishment engaged until the middle of June. Preliminary transcripts were prepared of about 200 epigraphs on stone. The Chōḷa and Pāṇḍya dates discovered in the previous year were examined and submitted for verification to Professor Kielhorn, whose sudden death a few weeks ago is a very serious loss to Sanskrit literature and to Indian historical research. Four copper-plate deeds were received from the Vicar of the Roman Catholic Church at Pālayūr in the Malabar district through the Divisional Officer of Palghat. These are the first of the kind examined by me and I have after protracted study made satisfactory transcripts of them all. As the same symbol is made to represent several sounds in this alphabet, which is a debased form of Kōleḻuttu, it took some time for me to be sure about the transcription. The records themselves are comparatively recent and are of very little historical value. But as they relate to a Christian Church, they are interesting and, as soon as this report is completed, I intend to take them up again and translate them for the Vicar. The Index of Vol. VIII of the *Epigraphia Indica* which had been prepared by my office in the previous year was revised and checked by me and passed through the press. The article on the ancient history of Nellore, which was reported as being in an advanced stage when the last report was submitted, was subsequently completed and sent to the editor of the *Indian Antiquary* for publication. The Tanjore inscriptions which remain to be published were examined and the existing transcripts compared with the original impressions. An important Pāṇḍya copper-plate grant, whose impressions had been received from Dr. Fleet some years ago, was transcribed. The contents of this inscription are utilised in the section on Pāṇḍya history in Part II of this report. Mr. Krishna Sastri prepared a paper on the Anmakoṇḍa inscription of the Kākatīya king Prōla for publication in the *Epigraphia Indica*.

Conservation.

5. In the following cases inscriptions threatened with destruction were copied on receipt of information :—

(1) The Mahāliṅgasvāmin temple at Tiruviḍaimarudūr in the Tanjore district, which is under repair, was visited three times during the period under review. The demolition of a portion of this temple in contravention of the standing orders of Government was discovered towards the end of the touring season of 1906–07. No inscriptions could, therefore, be copied at the time. The Collector of the Tanjore district was, however, requested to put a stop to further demolition until I could depute one of my assistants to copy the inscriptions that remained. Immediately after the last *Annual Report* was despatched, I sent Mr. Venkoba Rao to copy the inscriptions on the walls of the *prākāra* which the Nāṭṭukōṭṭai Chetties were anxious to pull down at once. It was then ascertained that the Chetties could wait until September to commence the repairs of the central shrine. As the temple is an ancient structure, I surmised that fresh inscriptions might be disclosed as the work of demolition

advanced, and the surmise has been justified. When Mr. K. V. Subrahmanya Aiyar visited the temple in October to copy the inscriptions of the central shrine, some of the epigraphs were only partially accessible as the surrounding *mandapas* and walls covered them. These were subsequently removed by the Nāṭṭukōṭṭai Chetties, and when I visited the place in February, the *garbhagriha* (No. 44 of appendix D) stood as it must have done during the period of Chōḷa supremacy when the inscriptions on it were actually engraved. The records whose impressions could only be partially prepared in October were completed during my visit. Fresh inscriptions which were disclosed were also copied. One of the latter is an important dated epigraph belonging to the time of the Chōḷa king Parakēsarivarman Uttama-Chōḷa (No. 265 of 1907).

(2) The Collector of Tanjore reported that the Mayūranātha temple at Māyavaram was proposed to be repaired by a Nāṭṭukōṭṭai Chetty and the inscriptions found on its walls were all copied soon after receipt of this intimation (Nos. 371 to 373 of 1907).

(3) One of the trustees of the Svarṇapurīśvara temple at Aḷagāpputtūr (No. 32 of appendix D) in the Kumbhakōṇam tāluka wrote to me that the temple was being repaired. This report was subsequently confirmed by a letter from the Collector of Tanjore. When I visited the village, the work of demolition had reached an advanced stage. But the lower portion of the temple remained intact and all the inscriptions found on it were copied.

6. The two undermentioned temples were recommended for conservation on the requisition of District officers :—

(1) The Executive Engineer of the Trichinopoly Division wrote to me about the inscriptions in the Aiyaṇār temple at Tiruppaṭṭūr in the Musiri tāluka of the Trichinopoly district and remarked : "If the inscription is deciphered it may be found sufficiently important to bring under the list of preserved archæological works." I examined the temple (No. 88 of appendix D) and found a number of later Chōḷa inscriptions engraved on its walls. In the Brahmapurīśvara temple at the same village is the shrine of Kailāsanātha (Nos. 89 to 91 of appendix D) which appears to be a Pallava structure. The Executive Engineer was informed that the Aiyaṇār temple was worthy of conservation on account of the inscriptions and he was requested to address the Superintendent, Archæological Survey, on the architectural aspect of the conservation of that temple as well as of the Kailāsanātha shrine.

(2) The Collector of Coimbatore wrote to me : "The Deputy Collector, Erode, brings to notice that an ancient temple near the Sirkar-Periyapalayam tank, Erode taluk, is worthy of maintenance as an ancient monument in consideration of its connection with the dynasty now ruling in Mysore." I examined the inscriptions of the temple (No. 92 of appendix D) and found that its connection with the Mysore rulers was not satisfactorily established. Most of them belong to the Pāṇḍya dynasty. I, therefore, wrote to the Collector that the temple deserved conservation from an epigraphical point of view and referred him to the Superintendent, Archæological Survey, for the architectural aspect of the question.

7. Among the other monuments inspected by me during the period under review, I would recommend the following for conservation :—

(1) The Airāvatēśvara temple at Dārāśuram near Kumbhakōṇam (No. 12 of appendix D) is built on the style of the Rājarājēśvara (now called Brihadīśvara) temple at Tanjore and was in ancient times called Rājarājīśvaramudaiyār. Besides, the walls of the temple bear a belt of sculptures representing scenes from the lives of the devotees of the god Śiva. I would therefore recommend, its inclusion under protected monuments, if arrangements cannot be made for its permanent conservation at the public expense.

(2) The monolithic cave at Vīraśikhāmaṇi in the Śaṅkaranainārkōvil tāluka of the Tinnevelly district deserves conservation as a protected monument. There is an inscription of Sundara-Chōḷa-Pāṇḍya on one of the pillars of the cave (No 40 of 1908).

(3) The cavern at Mēṭṭuppaṭṭi (in the Nelakōṭṭai Division of the Madura district) with beds *Pañchapāṇḍavar-paḍukkai*) and Brāhmī inscription (No. 45 of 1908) is a monument worthy of permanent conservation. Some mud walls have, in

recent times, been erected to convert the cavern into several rooms. These walls must be pulled down and the mud which has collected in a portion of the cavern removed.

(4) The Saumyanāthasvāmin temple at Nandalūr in the Cuddapah district contains a number of Chōḷa inscriptions in the Tamil language and alphabet. The earliest of them (No. 600 of 1907) belongs to the reign of the Chālukya-Chōḷa king Kulōttuṅga I (A.D. 1070 to 1118). For the sake of the inscriptions the temple must be included in the list of protected monuments.

(5) The decaying Vēdapurīśvara temple at Tirukkaḷittaṭṭai near Tiruviḍaimarudūr contains a number of important Chōḷa inscriptions. These have been examined by me and most of them copied. The temple may be conserved as a protected monument.

NATIVE STATES.

8. At Koḍumbālūr in the Pudukkōṭṭai State are two deserted and ruined shrines called Mūvarkōvil (Nos. 62 to 65 of appendix D). A third one is said to have existed in early times, though no traces of it could be found. It is just possible that it had completely collapsed a pretty long time ago and that the stones were at least partially utilised for the pond in front of the Muchukundēsvara temple at the same village (No. 61 of appendix D). Several fragments of inscriptions are now found built into the revetment of the pond. Whether the third shrine of the Mūvarkōvil furnished the stones for the revetment of the pond or not, it is difficult to decide. At any rate, there is very little doubt that the pond was built with stones from a temple.

9. Mūvarkōvil, *i.e.* the temple of the three, is ascribed to the Chōḷa, Chōḷa and Pāṇḍya kings. A Grantha inscription engraved on one of the two existing shrines, however, informs us that the three shrines (*vimāna*) were built by a local chief who appears to have been a Chōḷa feudatory. The shrines may be assigned roughly to the first half of the tenth century A.D. as will be shown in Part II. of this report, paragraph 8&. I have written to the Political Agent at Trichinopoly requesting him to address the Pudukkōṭṭai Darbār on the subject of the conservation of these two shrines.

10. Nos. 129 to 168 of appendix B were copied in the Pudukkōṭṭai State. It is proposed to examine some ancient sites in Cochin and Travancore during the next field season.

PUBLICATIONS.

11. The *Annual Report* on Epigraphy for 1906-07 was the only publication issued during the period under review. It is expected that my work in connection with the *Epigraphia Indica* will in future be confined to drawing up papers for publication in the journal. I, therefore, propose to take up the provincial volumes of *South Indian Inscriptions* and, as a first step, to complete Volumes II. and III. of that publication begun by Dr. Hultzsch. The Tanjore inscriptions, which remain to be published, will be taken into Volume II. and published in the fourth part of that volume, with index, table of contents, etc., for the whole volume. When this work is finished, I intend to take up Volume III. and complete it in the third part, which will contain the text and translation of a number of important Chōḷa records on stone and copper. The index and table of contents of Volume III. will be appended to this part.

CONTRAVENTION OF STANDING ORDERS.

12. A few cases have to be noticed under this head :—

(1) The shrine of the goddess in the Varadarāja-Perumāḷ temple at Madura was pulled down without any notice to me, and the stones, among which were a number of inscribed ones, removed to the adjoining temple of Madanagopālasvāmin, the precincts of which are used as a latrine. These stones were examined by Mr. Krishna Sastri in November. He saw that some of them were inscribed and prepared impressions of them. A few of the latter are in the Vaṭṭeḻuttu alphabet (Nos. 502 to 505 of 1907) ; two engraved in the Tamil language and alphabet (Nos. 506 and 507 of 1907), belong to the later Pāṇḍyas ; while 13 of the rest (No. 510 of 1907) belong to an important genealogical inscription in Grantha characters of

the Vijayanagara period. Most of the stones which could without much difficulty be turned over were examined, and a few more inscribed stones were picked out during my subsequent visit to Madura. The long Grantha inscription however remains inconplete, as a number of other inscribed stones are missing. The Collector of Madura informs me that the trustee of the Varadarāja-Perumāḷ temple has been directed to secure other inscribed stones which he may find in the course of his building operations.

(2) The second case is from the Kumbhakōṇam tāluka of the Tanjore district. When I was at Kumbhakōṇam, I heard casually from a private person that repairs were going on at Āṇḍānkōvil, and therefore visited the temple (No. 35 of appendix D). The central shrine and the enclosure wall had all been pulled down, and I was told there were a number of inscriptions on the latter. These are all completely lost. The inscriptions on one of the minor shrines which remained intact at the time of my visit were, however, copied. In this connection I beg to submit that the orders of Government regarding previous intimation about proposed repairs must be strictly enforced in the Tanjore district, as it is full of ancient temples with inscriptions which the Nāṭṭukōṭṭai Chetties are anxious to repair. A considerable number of them have already been renovated without any notice to the Archæological Department. If the inscriptions of those that do remain are to be preserved at all, I submit I must get timely intimation of proposed repairs. It seems to me that the Tahsildars are not fully alive to the importance of the subject, and as long as they do not take an active interest in the matter, a large number of inscriptions are sure to disappear even in future as they have done in the past.

(3) On my way back to Madras from the Seven Pagodas I made a short halt at Tirukkaḷukkuṉṟam and looked into the Śiva temple. The walls of the first *prākāra* which contained a large number of inscriptions, have been renovated without any notice to me. I saw a few of the inscribed stones inserted here and there out of order and according to the whims of the mason.

(4) At Śāḷuvankuppam near the Seven Pagodas blasting of rocks appeared to have been going on close to one of the monolithic caves. The village munsif was sent for and asked to stop the blasting as the caves might suffer damage in consequence of the shock. Subsequently, I wrote to the Collector of Chingleput requesting him to stop the blasting completely.

Office Library.

13. The following additions were made to the office library during the year under review :—

The Care of Ancient Monuments—Baldwin Brown.
Civil Account Code, Vol. I, Part I (7th edition).
Oppert's Lists of Sanskrit MSS. in Southern India, Vols. I and II.
Travancore State Manual, Vols. I, II and III.
Private Diary of Ananda Ranga Pillay, Vol. II.
Catalouge of the Coins in the Indian Museum, Calcutta, Vol. I.—V. A. Smith.
Sewell's Indian Calendar (second copy).
Orientalische Bibliographie, Vol. XIX, Part III (two copies).
Do. Vol. XX, Part I (two copies), Part II (one copy)
Annual Report of the Director General of Archæology for 1905–06, Part I.
Indian Antiquary, Vol. XXXVI, January 1907 to December 1907.
Epigraphia Carnatica, Vol. VIII (in two sections).
Do. Vol. IX.
Do. Vol. X (Parts I and II).
Do. Vol. XI.
Do. Vol. XII.
Ancient Khotan, Vols. I and II—M. A. Stein.
Corpus Inscriptionum Indicarum, Vol. I—Cunningham.
Imperial Gazetteer, Vols. I, III and IV.
Annual Report of the Archæological Survey, Western Circle.
Do. do. Northern ,,
Do. do. Southern ,, (three copies).
Do. do. Frontier ,,
Do. do Burma ,,
Do. do. Eastern ,,

District Gazetteers—
Trichinopoly, Vol. I.
Gōdāvari do.

ANNUAL EXPENDITURE.

14. Subjoined is the statement under main heads of the expenditure of the Assistant Archæological Superintendent for Epigraphy during 1907–08 :—

	RS.	A.	P.
Assistant Archæological Superintendent	5,100	0	0
Establishment	5,178	1	6
Assistant Superintendents' travelling	1,179	9	0
Establishment travelling	1,601	3	6
Contingencies	1,945	3	6
Total ..	15,004	1	6

15. Inscriptions copied at the following villages are registered in appendices B and C :—

I. *Bellary district.*—Vijayanagara.
II. *Cuddapah district.*—Nandalūr and Guṇḍlūru.
III. *Guntūr district.*—Sattenapalle and Garikapāḍu.
IV. *North Arcot district.*—Pūtalapaṭṭu, Kānippākkam, Kaṭṭamachchi, Timmareḍḍipalli, Raṅgampēṭṭai, Tēnēpalli and Tirumalai.
V. *Chingleput district.*—Mahābalipuram and Śāḷuvaṅkuppam.
VI. *Madras district.*—Madras.
VII. *Trichinopoly district.*—Tiruppalātturai, Uṟaiyūr and Tiruppaṭṭūr.
VIII. *Tanjore district.*—Tribhuvaṇam, Tiruviḍaimarudūr, Tiruviśalur, Āduturai, Māyavaram, Maruttuvakkuḍi, Ṛishiyūr, Kuttālam, Svāmimalai, Kumbhakōṇam and Dārāśuram.
IX. *Madura district.*—Kīḷavaḷavu, Kīḷakkarai, Koḍumaḷūr, Peruṅgaruṇai, Hanumantaguḍi, Periyakuḷam, Gūḍalūr, Kambam, Vīrapāṇḍi, Siṉṉamaṉūr, Periyakōṭṭai, Madura, Tirupparaṅguṉṟam, Varichchiyūr and Mēṭṭuppaṭṭi.
X. *Tinnevelly district.*—Ambāsamudram, Kallaḍakuṟichchi, Āḻvārkuṟichchi, Pāpāṅguḷam and Kaḷugumalai.
XI. *Kurnool district.*—Cumbum.
XII. *Pudukkōṭṭai State.*—Koḍumbāḷūr, Pūvālaikkuḍi, Malaikkoyil, Kōṭṭūr, Mallāṅguḍi, Dēvamalai and Pēraiyūr.

The number of inscriptions is 621 including those copied in 1906–07 and omitted from last year's report. Out of the impressions prepared during the last field season, more than 150 had to be omitted because they were not ready for examination. As Mr. Venkoba Rao has not returned from tour, it is not possible to say how many inscriptions he has copied in Bastar.

Programme for 1908–09.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1908–09.

N.B.—Places proposed to be visited by the Assistant Superintendent himself are printed in italics. The entries in column 4 "Nature of archæological remains" are based on Mr. Sewell's *Lists of Antiquities*, Vol. I, reports received from District Officers or local enquiry made during the last tour.

No.	Name of village.	District.	Nature of archæological remains or the work proposed to be done.
1	Ādanūr ..	Tinnevelly ..	"On the wall and steps of the Ādiliṅgasvāmin temple is an inscription in Telugu and Kanarese characters."
2	*Alagarkōvil* ..	Madura	Rock inscriptions.
3	*Ālvār-Tirunagari* ..	Tinnevelly ..	"A Vishṇu temple of considerable size and antiquity and several inscriptions." Birth place of a Vaishṇava saint.
4	Āvulapalle	North Arcot ..	"Some temples" and "an inscription in old Tamil characters."
5	*Āykkuḍi*	Tinnevelly ..	Rock inscriptions.
6	Bhīmaganipalle ..	North Arcot ..	"On a rock 400 yards west of the village is an illegible inscription."
7	Bodagulo	Ganjām	Inscription on a stone in the Boirani-Kallikota road.
8	Bukkāyapalle ..	Cuddapah ..	A big slab with inscriptions.
9	Chalamaṅgalam ..	North Arcot ..	An inscribed slab and a temple full of inscriptions.
10	Chittūr	Cochin State ..	Inscription in an old dilapidated temple.
11	*Conjeeveram* ..	Chingleput ..	To prepare fresh impressions of the Pallava inscriptions for republication by Professor Hultzsch.
12	Edirkōṭṭa	Tinnevelly ..	"West of the village on a rock is a long illegible inscription."
13	*Ēḍūru*	North Arcot ..	An old Śiva temple full of inscriptions.
14	Errapalle	Cuddapah ..	A stone built into a well near the village is reported to contain an inscription.
15	Eṭṭūr .. .	Madura	"On a rock called Pāṇḍapparai is an inscription said to be unreadable."
16	Gūḍūr	Nellore	Examination of sculptures and ancient inscriptions.
17	Guṭṭapalle	North Arcot ..	"An inscription and a carved figure."
18	Karshaṇapalle ..	Do. ..	Contains many slabs with pictures of heroes on them.
19	Kavaśēri ..	Malabar ..	"On a slab south of the Kāvalūr temple is a Vaṭṭeḻuttu inscription."
20	*Kīḻavaḻavu*	Madura	Examination *in situ* of an ancient rock inscription.
21	*Kīlpaṭla* ..	North Arcot ..	Reported to contain many Tamil inscriptions.
22	*Kodavalu* ..	Piṭṭāpuram Zamīndārī.	Inscription in a rock-cut well on a hill.
23	Koḻumam	Coimbatore ..	Many inscriptions.
24	Kōvilkuruviṭṭuṟai..	Madura	Pāṇḍya inscriptions.
25	*Kōvilūr*	North Arcot ..	A big temple with inscriptions.
26	Kuṉṉakuḍi ..	Madura	Reported to contain many rock inscriptions.
27	*Kuppālnattam* ..	Do.	"On the hills is a rock-cut cave called Savanārkōvil."
28	Kūrmāyi	North Arcot ..	A ruined temple of Vishṇu full of inscriptions.
29	*Lēpāka*	Cuddapah ..	"An old Vishṇu temple, partly ruined, with several inscriptions in Grantha and Telugu."
30	Maṇalūr	Tanjore	"An old Vishṇu temple with inscriptions."
31	Maṇḍapalle ..	Cuddapah ..	"An old temple of Śiva with Grantha inscriptions."
32	Māṅgāḍu	Chingleput ..	"An old Śiva temple with inscriptions in Grantha characters."
33	Māranēri	Tinnevelly ..	"A very old Śiva temple with inscription."
34	Mōdugalapalle ..	North Arcot ..	"On a rock to the west of the village are four inscriptions."
35	*Nagercoil*	Travancore State.	Several rock inscriptions in the vicinity.
36	Nēlapalle	North Arcot ..	Six slabs with pictures of heroes on them.
37	Neyvaṉai	South Arcot ..	Reported to contain ancient Chōḻa inscriptions.
38	Parañjērvaḻi ..	Coimbatore ..	"Two ancient temples with inscriptions said to be unreadable."
39	*Pērūr*	Do. ..	Examination of sculptures.
40	Poṉ Amarāvati ..	Pudukkōṭṭai State.	Mentioned in later Pāṇḍya inscriptions.
41	Potapi	Cuddapah ..	Capital of a family of local chiefs.
42	Pūjagānipalle ..	North Arcot ..	"An inscription on a rock."
43	Rāyachōṭi	Cuddapah ..	A Tamil inscription.
44	Saṅgrāmanallūr ..	Coimbatore ..	"Many inscriptions."
45	*Siripuram*	Guntūr	An inscription on a stone in front of a ruined temple.
46	Sirkār-Periyapāḻaiyam.	Coimbatore ..	To complete the work commenced in 1907–08.
47	Śōlapuram ..	Tinnevelly ..	"Two old temples dedicated to Śiva and Vishṇu in each of which are inscriptions."
48	Sōmala ..	North Arcot ..	"On a rock is an inscription in Telugu. A copper-plate grant with a private individual."
49	*Teṅkāśi*	Tinnevelly ..	"A very old Śiva temple with several inscriptions."
50	Tirukkaḻittaṭṭai ..	Tanjore	To complete the work commenced in 1907–08.
51	Tirunaraiyūr ..	Do.	Temple proposed to be repaired.
52	*Tiruppattūr* ..	Salem	Tamil inscriptions in two temples.
53	Tiruppaṭṭūr ..	Trichinopoly ..	To complete the work commenced in 1907–08.
54	Tiruppalātturai ..	Do. ..	To complete the work commenced in 1906–07.
55	Tiruvaḍiśūlam ..	Chingleput ..	Temple proposed to be repaired.
56	*Tripurāntakam* ..	Kurnool	Examination of sculptures.
57	Uppunelli	North Arcot ..	A place where a battle appears to have been fought in ancient times.
58	*Uyyakkoṇḍān-Tirumalai.*	Trichinopoly ..	"Very old inscriptions."
59	Vāyalūr	Chingleput ..	A Chōḻa temple with inscriptions.
60	Vēmūr	Guntūr	Two inscribed slabs.
61	*Vizagapatam* ..	Vizagapatam ..	Two inscribed slabs on a hill.
62	Vonṭimiṭṭa.. ..	Cuddapah ..	Reported to contain inscriptions.

APPENDIX.

A.—List of impressions of copper-plates prepared during 1907–08.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Collector of Vizagapatam ..	Eastern Chalukya.	Not mentioned		Sanskṛit ..	To be deposited in the Madras Museum.		The inscription is unfinished.
2	Do. ..	Do.	Vishṇuvardhana-Mahārāja (I.).		Do. ..	Do.	By Professor Hultzsch in the *Epigraphia Indica.*	
3	Tahsildar of Pullampet ..		Maṭla-Veṅkatarāmarāju Dēvachōḍa-Mahārāju.	Śaka 1609, Vibhava.	Telugu ..	To be returned to the owner.	..	
4	Do. ..		Venkaṭarāmarāju ..	Śaka 1612, Pramōda.	Sanskṛit ..	Do.		
5	Tahsildar of Gooty ..	Vijayanagara.	Mallikārjuna Immaḍi-Prauḍhabhūpa.	Śaka 1383, Vṛisha.	Do. ..	Under correspondence.		
6	Collector of North Arcot ..	Do.	Sadāśiva-Mahārāja ..	Śaka 1470, Plavaṅga.	Do. ..			

B.—Stone inscriptions copied in 1907—(continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the north wall of the *maṇḍapa* in the Śiva temple at Pūtalapaṭṭu	Vijayanagara.	Vīrapratāpa Kṛishṇayadēva-Mahārāya ..	Śaka 1438 expired, Īśvara.	Tamil ..	The temple seems to be called Bhīmīśvaramuḍaiya-Nayiṉār and the village Pūttalaippaṭṭu ; Paḷuvūr-kōṭṭam in Toṇḍai-maṇḍalam is also mentioned.
54	On the south wall of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	Do.	Vīra-Sadāśivadēva-Mahārāya ..	Śaka 147[1] expired, Saumya.	Do. ..	Damaged.
55	On the same wall ..	Do.	Do. ..	Śaka 1467 expired, Viśvā[v]asu.	Do. ..	Mutilated at the beginning. The village is called Pūttalaippaṭṭu.
56	On the south wall of the first *prākāra* of the same temple.	..		....	Do. ..	Much damaged. Fragment.
57	On the east wall of the central shrine in the Maṇikaṇṭhēśvara temple at Kaṇippakkam.	Chōḷa ..	Vīrarājēndra-Chōḷadēva ..	Śaka 1108 and 8th year.	Do. ..	Built in in the middle. Gift of a lamp by Ilāraiyaṉ Sagararāśaṉ Sīyagaṅgaṉ.
58	On the south wall of the same shrine	Pāṇḍya..	Sundara-Pāṇḍyadēva ..	1[9]th year.	Do. ..	Gift of land by the people of Tūynāḍu. Refers to the shrines of Pṛithivīśvara and Maṇivaṇīśvara at Kāvaṉippākkam.
59	On the same wall ..				Do. ..	Remission of taxes by Śiraimīṭṭa-Perumāḷ *alias* Sīyagaṅgar. The temple is called Maṇivaṇḍīś[va]ra-muḍaiyār at Kāvaṉippākkam.
60	On the north wall of the same shrine ..	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	Śaka 1102 and 12th year.	Do. ..	Incomplete. Mentions Sūranāyakaṉ *alias* Sīyagaṅgaṉ of the Gaṅga family who was the lord of Kuvaḷāla-pura.
61	On a rock in the garden known as Navābu-tōpu at Kaṭṭamachchi near Chittoor.	Do. ..	[Madiraiko]ṇḍa Parakēsarivarman	3[1]st year.	Do. ..	Sale of land by the villagers of Kīlaikkaṭṭamachchi in [Tūy]nāḍu.
62	On a stone set up on the bund of the tank at Timmareḍḍipalli.			Khara ..	Telugu ..	Mentions the *mahāmaṇḍalēśvara* Tirumalarājaya.
63	On a stone lying in a field near Raṅgampēṭṭai.	Vijayanagara.	Vīra-Sadāśivadēva-Mahārāya ..	Śaka 14[9]0 expired, Prabhava.	Tamil ..	Damaged. Mentions Vēlūr [Nalla]-Bommu-Nāyaka.
64	On the south wall of the Dakshiṇāmūrti shrine in the ruined Śiva temple at Tēnēpalli.	Do.	Vīrapratāpa-Achyu[ta]yyadēva-Mahārāya ..	Śaka 1462 expired, Śārvari.	Do. ..	Damaged. Mentions the shrine of Malli[kā]rjuna at Tēṉiyappaḷḷi.
65	On a rock to the left of the painted cave at Tirumalai near Pōḷūr.	Rāshṭrakūṭa.	Śrī-Kaṉṉaradēva, 'who took Kachchi and Tañjai.' ..	19th year..	Do. ..	Gift of a lamp to the *yaksha* on the Tirumalai at Vaigavūr by a servant of Gaṅgamādēvī, queen of Kaṉṉaradēva-Pṛidigaṅgarayar.
66	In the same place ..	Chōḷa ..	[Para]kēsarivarman ..	[4]th ,,	Do. ..	Gift of gold for feeding one devotee (*aḍigaḷ*) daily in the *paḷḷi* on the Tirumalai at Vaigavūr in Paṅgaḷa-nāḍu, a sub-division of Palaguṉṟa-kōṭṭam.
67	On a pillar set up in front of the Śikhā-maṇinātha temple at Tirumalai.	Vijayanagara.	Pratāpa Immaḍ-Dēvarāya Mahārāya ..	Śaka 13[7]3 expired, Prajāpati.	Do. ..	Damaged. The king is said to have witnessed the elephant hunt.
68	On nine detached stones lying in the court-yard of the same temple.			22nd year..	Do. ..	These are fragments in which the king's name does not appear.
69	On a boulder in the tank at the same village.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Krōdhana..	Do. ..	Seems to provide for the removal of silt in certain tanks.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
70	On the south wall of the central shrine in the Tirumūlanāthasvāmin temple at Ambāsamudram.	Chōḷa-Pāṇḍya.	Jaṭāvarman *alias* śrī-S[u]ndara Chōḷa Pāṇḍyadēva ..	6th year ..	Tamil ..	Unfinished. Mentions Rājarāja-chaturvēdimaṅgalam, a *brahmadēya* in Muḷḷi-nāḍu, (a district) of Muḍigoṇḍa-Chōḷa-vaḷanāḍu in Rājarāja-Pāṇḍinādu.
71	On the same wall ..	Chōḷa ..	Parakēsarivarman *alias* śrī-Rā[jēndra-Chōḷadē]va ..	8th ,, ..	Do. ..	Mutilated in the middle and unfinished.
72	Do. ..	Chōḷa-Pāṇḍya.	Chōḷa-Pāṇḍyadēva ..	[7]th ,, ..	Do. ..	Built in at the beginning. Gift of a lamp.
73	Do.	Chōḷa ..	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva . ..	8th ,, ..	Do. ..	Built in in the middle. Gift of a lamp.
74	On the west wall of the same shrine ..	Do. ..	[Para]k[ē]sarivarman *alias* śrī-Rājēndra-Chōḷadēva ..	[8]th ,, ..	Do. ..	Gift of a lamp to the temple of Tirusālatturai-Āḻvār in Iḷaṅgōkkuḍi, a hamlet of Rājarāja-chaturvēdimaṅgalam, by a native of the Chōḷa country.
75	On the same wall ..	Chōḷa Pāṇḍya.	Jaṭāvarman *alias* śrī-Sundara-Chōḷa Pāṇḍyadēva	14th ,, ..	Do. ..	Incomplete.
76	On the west and north walls of the same shrine.	Do. ..	[Jaṭāvarman] *alias* śrī-[Sundara]-Chōḷa-Pāṇḍyadēva ..	Lost ..	Do. ..	Damaged and incomplete. Gift of a lamp.
77	On the north wall of the same shrine	Do. ..	Jaṭāvarman *alias* Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	16th year..	Do. ..	Incomplete. Gift of a lamp. The temple is called Tiruchchālaitturaiuḍaiya-Mādēva in Rājarāja-chaturvēdimaṅgalam.
78	On the same wall	Chōḷa ..	Parak[ēsari]varman *alias* śrī-Rājēndra-Chōḷadēva ..	9th ,, ..	Do. ..	Gift of lamps.
79	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	[Rājarāja I.]	....	Vaṭṭeḻuttu.	Built in. Contains only a portion of the historical introduction of the king.
80	On the same wall ..	Chōḷa-Pāṇḍya.	Jaṭāvarman *alias* śrī-Sundara Chōḷa-Pāṇ[ḍyadēva]. ..	Lost ..	Tamil ..	Fragment; mentions Muttūṟṟukūṟṟam.
81	On the north wall of the same *maṇḍapa* ..	Do.	. . Sundara-Chōḷa-Pāṇḍyadēva ..	[8]th year.	Do. ..	Built in at the beginning. Gift of a lamp.
82	On the south wall of the Perumāḷ shrine in the same temple.	Do.	Jaṭāvarman *alias* śrī-Sundara-[Chō]ḷa-Pāṇḍyadēva ..	13th ,, ..	Do. ..	Records a gift for the merit of the ānādēśi[ttiśai]—one thousand and five hundred of Rājēndra-Chōḷa-maṇḍalam. The temple is called Tiruchchālaitturai-Āḻvār.
83	On the west wall of the same shrine	Do.	Jaṭāvarman *alias* śrī-Sundara-Chōḷa-Pāṇḍyadēva	[8]th ,, ..	Do. ..	Much damaged.
84	On the base of a ruined shrine in the Tirumūlanāthasvāmin temple at Ambāsamudram.	..	Damaged	Lost ..	Vaṭṭeḻuttu.	First three lines are almost illegible; seems to register the gift of a lamp.
85	On the same base ..	Chōḷa-Pāṇḍya.	Jaṭāvarman *alias* Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍya [dēva].	Do. ..	Tamil ..	Mutilated at the end. Gift of a lamp. Mentions the city of Kshatri[ya]śikhāmaṇipuram and the shrine of Karumāṇikkadēvar in (the temple called) Tiruchchālaitturai.
86	Do. ..	Pāṇḍya .	Śaḍaiyamāṟaṉ	2 + [9]th year.	Vaṭṭeḻuttu.	Mutilated at the beginning. Mentions Iḷaṅgōykkuḍi.
87	Do. ..	Do. ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.' ..	4+4th year.	Do.	The temple is called Tiruchchālaitturai-niṉṟaruḷiṟa Emberumāṉ at Iḷaṅgōykkuḍi, a *brahmadēya* in Muḷḷi-nāḍu.
88	Do. ..	Chōḷa-Pāṇḍya.	Jaṭāvarman *alias* śrī-Sunda[ra-Chōḷa-Pāṇḍyadēva] ..		Tamil ..	Fragment.
89	On a stone up at the entrance into the *gōpura* of the same temple, left side.	Pāṇḍya ..	Ma[ra]ñja[ḍai]yaṉ ..	Damaged ..	Vaṭṭeḻuttu.	Damaged. Mentions Iḷaṅ[gōykku]ḍi.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the south wall of the central shrine in the Nāgēśvaramuḍaiyār temple at Kallaḍaikkuṟichchi.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Śrī-Vikrama-Pāṇḍyadēva.	7 + 4th year.	Tamil ..	Sale of land to the temple of Nilaiyuḍaiya Pāṇḍya-Iśvaramuḍaiyār at Kallaḍaikkuṟichchi, the southern hamlet of Śrī-Rājarāja-chaturvēdimaṅgalam, a *brahmadēya* in Muḷḷi-nāḍu.
91	On the same wall ..		Tribhuvanachakravartin [Kōnērinmaikoṇḍān ?]	9+4th "	Do. ..	The date is given a second time as the 9th year and the 1438th day. Gift of land. The temple seems to be described as in No. 90. Another inscription of the 9th year and 1450th day is found at the bottom of this.
92	On the west wall of the same shrine	Pāṇḍya ..	Māṟa[varman *alias* Tribhuvanacha]kravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	9th	Do. ..	Registers an endowment for those who recite the *tiru-muṟai*.
93	On the north wall of the same shrine ..	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Śrī-Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5+1st "	Do. ..	Gift of money for a lamp by Āchchaṉ Tikkaṉ of Mayilaikōḍu in Malai-maṇḍalam.
94	On the same wall	Do. ..	[Jaṭāvarman Kulaśēkhara I.] ..		Do. ..	Fragment. Contains a portion of the introduction commencing with the words *pūviṉkiḻatti mēvi viṟṟi-ruppa, etc.*
95	On the south wall of the *maṇḍapa* in front of the same shrine.				Grantha and Tamil.	Incomplete. Mentioned the temple of Nālāyira-[Ī]śvaramuḍaiya-Nāyaṉār at Kallaḍaikkuṟuchchi and the village of Tirumāḍaḷ[vāḻū]r in Aṇḍa-nāḍu, a district of Pāṇḍi-maṇḍalam.
96	On the east wall of the *maṇḍapa* in front of the central shrine in the Nāgēśvaramuḍaiyār temple at Kallaḍaikkuṟichchi.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	20+1st year	Tamil .	Gift of money for oil by a native of Malabar (Malai-maṇḍalam).
97	On the south wall of the shrine of the goddess in the same temple.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin [Kula]śēkhara-dēva.	9th year and 1403rd day	Do. ..	Gift of land to the temple of Nālāyira-Iśvaramuḍaiyār at Kallaḍaikkuṟichchi.
98	On the same wall ..	Do. ..	Māṟavarman *alias* Tribhu[va]nachakravartin Kulaśēkhara-dē[va], 'who was pleased to take every country.'	33rd year .	Do.	Registers a gift by the artisans (*kaṉmāḷar*) of Kallaḍaikkuṟichchi *alias* Kshatriyaśikhāmaṇipuram to the shrine of the goddess in the temple of Nālā[yira]-Iśvaramuḍaiya-Nāyiṉār.
99	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkhara-dēva.	13+12th year	Do.	Gift of money for offerings by Āchchaṉ Tiruvikkiramaṉ of Mayilaikōḍu in Malai-maṇḍalam. Mentions Śrīvallabhaṉ *alias* Uttama-Pāṇḍya-Brahmādhirājaṉ.
100	On the west wall of the same shrine	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was [pleased] to take the Chōḷa country.'	[5]th	Do. ..	Gift of money for offerings and twilight lamps.
101	On the north wall of the same shrine ..	Do. ..	Māṟavarman *alias* Tribhuvana[chakravartin] Kulaśēkhara-dēva.	20th	Do. ..	Mutilated. Seems to record the laying out of a flower-garden in the name of the king.
102	On the same wall	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5+1st "	Do. ..	Gift of money for a lamp to the temple of Nālāyira-Iśvara[mu]ḍaiyār.
103	On the south wall of the central shrine in the Kirikrishṇan temple in the same village.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkhara-dēva.	13+1st "	Do. ..	Gift of money for a twilight lamp to the temple of Nālāyira-Viṇṇagar-Emberumāṉ at Kallaḍaikkuṟichchi.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the same wall ..	Pāṇḍya..	Jaṭāvarman *alias* T[r]ibhu[va]nachakravartin Kulaśēkharadēva.	9 + 3rd year	Tamil ..	Gift of money for offerings to the temple of Nālayira-Vinnagar-E[m]berumāṉ.
105	Do. ..		Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ ..	6th year and 147th day.	Do.	Provides for the celebration of a festival called Avani-vēndarāmaṉsandhi after the king's name. Mentions Karumāṇikkālvaṉ *alias* Vēṇavuḍaiyāṉ, who seems to have built the temple of Nālayira-Vinnagar.
106	Do. ..		Tribhuvanachakravartin Kōṉōṉmaikoṇḍā[ṉ] ..	Do.	Do. ..	Records the restoration to the temple of lands granted by Karumāṇikkālvaṉ *alias* Vēṇavuḍaiyaṉ but misappropriated by the assembly of Rājarāja-chaturvēdimaṅgalam.
107	On the south wall of the central shrine in the Kirikrishṇaṉ temple at Kalladaikkurichchi.	Pāṇḍya..	Māṟavarmaṉ *alias* Tribhu[vana]chakravartin Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigoṇḍa-Chōḷapuram.'	20 + 1 + 1st year.	Do. ..	Provides for offerings at the temple of Nālayira-Vinnagar Emberumāṉ.
108	On the same wall ..	Do. ..	Do. do.	Do. ..	Do. ..	Gift of money by a native of Talaichchengāḍu in Śrīvaikuṇḍam *alias* Rājēndra-Chōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Tiruvaḷudi-nāḍu.
109	On the north wall of the same shrine		Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ ..	3rd year and 1072nd day.	Do. ..	Refers to the 3 + 1 + 1 1st year of Kulaśēkharadēva and to the 3 + 1st year of the same king. Transfer of some land from the possession of Sundara Pāṇḍya-Malaiyarāyaṉ to the temple.
110	On the same wall ..	Pāṇḍya..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	2nd year ..	Do. ..	Unfinished. Refers to the time of Periyanāyaṉār Śrīvallabhadēva and to the city of Kattiriyaśigāmaṇipuram.
111	Do. ..	Do. ..	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ Kulaśēkharadēva.	3 + 7th ,, ..	Do. ..	The date is also expressed as the 3rd year and 2594th day. Mentions Puṇāl *alias* Kshatri[ya]-śikhāmaṇipuram and Māṉabar-anamaṅgalam.
112	Do. ..	Do. ..	Jaṭāvarmaṉ *alias* Tribhu[va]nachakravartin Kulaśēkharadēva.		Do. ..	Mutilated. The first five lines are engraved in older characters than the rest of the inscription. The latter portion contains the date 9 + 1 + 1st year.
113	At the entrance into the Kulaśēkharamudaiyār temple in the same village, left side.	Nāyaka.	Vīrappa-Nāyakkar Ayyaṉ	Saka 1480 expired and Kollam 73 [5].	Do. ..	Records a gift in favour of blacksmiths and carpenters.
114	On the south wall of the central shrine in the Vināyaka temple in the same village.			15 + 1st year.	Do. ..	The king's name is not mentioned. Registers the boundaries of the land belonging to the temple of Purav[u]vari-Vighnavināyaka.
115	On the south wall of the central shrine in the Kośakkuḍi-Perumāḷ temple in the same village.				Do. ..	Much damaged. Mentions Nāyaṉār-Nālayira-I (Ī)ch-[chu]varamu[ḍaiyār].
116	On the same wall ..			Kollam 663.	Do. ..	Mentions the village of Maditkurichchi in Mulli-nāḍu and *Vīrakēralaṉ sandi*. The temple is called Nāyiṉār-Periyapirāṉ.
117	On the east wall of the *maṇḍapa* in front of the same temple.	Pāṇḍya.	Jaṭāvarmaṉ *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	28th year.	Do. ..	Seems to provide for feeding *brāhmaṇas* and for the *bhikshā* of *ēkadaṇḍa* and *tridaṇḍa samayāsins*.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
118	On the south wall of the central shrine in the Āvuḍai-ammaṉ temple at Āḻvārkuṟichchi.			Śaka 1315, expired and Kollam 5[6]8.	Tamil ..	The temple is called Narasiṅga-Ichchuramuḍaiya-Nāyiṉār.
119	On the same wall ..			Kollam 725.	Do. ..	Records the gift of the village of Śeṭṭikuḷam by Rāmappa-Nāyakkar-Ayyaṉ. The inscriptions subsequently mention a gift by Viśvanātha-Nāyaka in Kollam 736.
120	On a north wall of the same shrine ..		Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ ..	6th year ..	Do. ..	The temple is called Narasiṅga-Īśvaramuḍaiya-Nāyiṉār at Kollaṅgoṇḍa-Pāṇḍya-chaturvēdimaṅgalam.
121	On a north wall of the central shrine in the Vaṉṉiyappar temple in the same village.		Tribhuvanachakravartin Kōṉērinm[ai]koṇḍāṉ		Do ...	Mutilated. The temple is called Tiruvaṉṉichchara-muḍaiyār at Kāḍēru, the north-western hamlet of Rājarāja-chaturvēdimaṅgalam, a brahmadēya in Muḷḷi-nāḍu.
122	On the stone set up at the entrance into the eastern *gōpura* of the same temple, left side.			Śaka 15[3]2 expired and Kollam 787.	Do. ..	Gift of land for the merit of Viśvanātha-Nāyakkar Vīrappa-Nāyakkar Muttuvīrappa-Nāyakkar Ayyaṉ to the temple of Nāyiṉār Tiruvaṉṉiśuramuḍaiya Tambirāṉār on the bank of the Vaṉṉitīrtha.
123	On a stone set up at the entrance into the western *gōpura* of the same temple, right side.			Śaka 15[34] expired and Kollam-788, Paridhâvin.	Do. ..	Gift for the merit of Viśvanâtha-Nâyakkar Muttuvīrappa-Nâyakkar.
124	On the south and west walls of the *maṇḍapa* in front of the Rāmasvāmin temple at Pāpāṅguḷam.	Pāṇḍya.	Mâṟavarman *alias* [Tribhu]vanachakravartin Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigoṇḍa-[chōḷapuram].'	20th year and 849th day.	Do ..	Built in at the beginning. Gift to the temple of Pagavadi-Viṇṇagar-Āḻvār at Veḷārkuṟichchi, the north-western hamlet of [Rāja]rāja-chaturvēdimaṅgalam.
125	On the west wall of the kitchen in the Siddhajñānēśvara temple in the same village.	Do.	Māṟavar[ma]n *alias* Tribhuvanachakravartin Kulaśēkharadēva.	8th year ..	Do. ..	Sale of land to the temple of Karut-t arindu muḍitta Pāṇḍi[śa]ramuḍaiya-Nāyaṉār.
126	On the north wall of the same kitchen ..	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	8th ,, ..	Do. ..	Sale of land to the same temple, here said to be in Śēraṉai veṉṟāṉ tirumeḍaiviḷāgam situated in Muḷḷi-nāḍu.
127	On the same wall ..	Do.	Maṟavarman *alias* Tribhu[vanachakravartin Kulaśēkharadēva ?].	Lost ..	Do ..	Damaged. Sale of land to the same temple by the villagers of Karkuṟichchi *alias* Vikkira[ma] Pāṇḍiyanal[lūr] in Muḷḷi-nāḍu.
128	On the south wall of the first *prakara* of the same temple.	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	8th year ..	Do. ..	Mutilated. Sale of land by the same villagers to the same temple.
129	On the south wall of the central shrine in the Mūvarkōvil at Koḍumbaḷūr.				Grantha and Sanskrit.	Records the building of three temples (*vimana*) by a chief named Vikramakēsarin.
130	On the north wall of the same shrine	Chōḷa ..	[Rajēndra Chōḷa I.]	Lost ..	Tamil ..	Mutilated at the end.
131	On the south wall of the *maṇḍapa* in front of the Muchukundēśvara temple in the same village.	Pāṇḍya.	Jaṭāvarman . . . . [Vīra ?]-Pāṇḍyadēva ..	1[7]th year.	Do. ..	Damaged at the beginning. The temple is called Tirumuduguṉṟamuḍaiya-Nāyaṉār at Koḍumbāḷūr in Uṟattūr-kūṟṟam, a sub-division of Kōnāḍu *alias* Kāḍalaḍaiyād-Ilaṅgaikoṇḍa-Chōḷa-vaḷa-nāḍu.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
132	On the same wall	Pāṇḍya.	Jaṭā [varman *alias* Tribhuvanacha]kravartin [Sundara] Pāṇḍyadēva.	Lost ..	Tamil ..	Damaged.
133	On the north wall of the same *maṇḍapa* ..	Do.	Māṛavarman *alias* Tribhu[va]nachakravartin Sundara Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	Damaged ..	Do. ..	Astronomical details of date are preserved though the regnal year is lost. Seems to record a gift of land. Mentions Kāraiyūr in Sōḷa-Pāṇḍiya-vaḷanāḍu.
134	On the same wall		[Para]kēsarivarman *alias* Vīraśōḷa [I]rukkuvēḷ ..	7th year ..	Do. ..	Damaged. Seems to record a gift of land.
135	On the north wall of the kitchen in the same temple.	Pāṇḍya.	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkhara-dēva.	5th " ..	Do. ..	Refers to the building of the kitchen. The temple is called Tirumuduguṉṟamuḍaiya-Nāyaṉār at Vaḍakō-nāḍu in Uṟattūrkūṟṟam.
136	On the same wall	Do.	Do. do.	42nd " ..	Do. ..	Gift of the village of Iluppaikkuḍi by Vikkira-Pāṇḍiya-paṉmar.
137	On a pillar in the *maṇḍapa* in front of the same temple.				Do. ..	Records the gift of the pillar.
138	On another pillar in the same place ..			5th year ..	Do ..	The king's name is not mentioned. Mentions Rishabha-Perumanaḍigaḷ of the Tiruppūdīśvara temple.
139	On the base of the same *maṇḍapa*	Chōḷa ..	Madurantaka Sundara Chōḷa *alias* ..	Lost ..	Do. ..	Fragment. Mentions Pūdipaṭṭālagaṉ.
140	On three stones built into the pond in front of the same temple.	..	....		Kanarese	Fragments in ancient characters; the king's name is lost. Mention Koḍumbāḷūr and [Vikrama?]kēsarīś-vara.
141	On another stone built into the same pond ..				Grantha.	Fragment damaged; seems to be the beginning of a genealogy. Atri is mentioned.
142	At the entrance into the rock-cut cave at Pūvālaikkuḍi.				Tamil ..	Mentions Pūdikaḷari *alias* Amarūṉṟi Muttaraiyaṉ.
143	At the same entrance, left side	Chōḷa ..	Rājakēsarivarman *alias* U[ḍai]yar Rājarāja-Rājā[dhi]-rājadēva.	[2]7th year.	Do. ..	Gift of a lamp to the temple of Mahādēva at Pūvālaik-kuḍi in Kūḍalūr-nāḍu, which belonged to Kēraḷāntaka-nāḍu.
144	On the south wall of the *maṇḍapa* in front of the rock-cut cave at Pūvālaikkuḍi.	Pāṇḍya.	Māṛa[var]man Tribhu[vanachakravartin] Kulaśēkara-dēva, 'who was pleased to take every country.'	18th	Do. ..	Mutilated. Mentions Sundaraśōḷapuram in Ollaiyūr-k[ū]ṟṟam, a sub-division of Teṉ-Kōṉāḍu, a district of Kōṉāḍu *alias* Kaḍalaḍaiyad-Ilaṅgai-koṇḍa-Chōḷa-vaḷanāḍu.
145	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva ..	5th "	Do.	Two fragments. Gift of a lamp.
146	Do.	Do. ..	Ku[lō]ttuṅga-Chō[ḷa]dēva	*1st "	Do. ..	Fragment. The first digit of the date is lost.
147	Do.	Do. ..	Parakēsarivarman	5th "	Do. ..	Records the construction of the *maṇḍapa*.
148	On the east wall of the same *maṇḍapa* ..	Vijayana-gara.	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1471 expired, Saumya.	Do.	Gift of land. The village seems to be described as in No. 151 below. The king claims to have conquered every country and to have overcome the army of the Tulukkar (*i.e.* the Muhammadans).
149	On the south wall of the shrine of the goddess in the Śiva temple in the same village.	Pāṇḍya.	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkhara-dēva, 'who was pleased to take every country?'	16th year.	Do. ..	Gift of the village of Pūvālaikkuḍi. Mentions the festival called *Maṟamāṇikkaṉ-śandi* and a certain Sōlai-Koyilāyamuḍaiyāṉ *alias* Kalikaḍinda Pāṇḍiya-dēvar. The temple is called Uḍaiyār Tiruppūvālaik-kuḍi-uḍaiya-Nāyaṉār in Vaḍapaṟṟu-nāḍu including Sevvalūr, a sub-division of Kūḍalūr-nāḍu, a district of Teṉ-Kōṉāḍu.

B.—Stone inscriptions copied in 1907—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the west wall of the same shrine	Pandya.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[7]th year.	Tamil ..	Records the appointment of three men as drummers (*uvachhcar*). The temple is called Uḍaiyār Tiruppū-[vā]laikkuḍi-uḍaiya-Nāyaṉār at Vaḍapaṟṟu, in Poṉ-[A]maṟāpaḍi-nāḍu.
151	On the north wall of the Bhairava shrine in the same temple.	Vijayanagara.	Vīrapratāpa Achyutarāya, 'who was pelased to take every country'.	Śaka 1454 expired, Khara.	Do. ..	The village is called Tiruppūvālaikkuḍi at Vaḍapaṟṟu, a sub-division of Poṉṉamarāpaḍi-nāḍu.
152	At the entrance into the cave at Malaikkōyil, right side.	Pāṇḍya.	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	3rd year.	Do. ..	Mentions Kāṉa-nāḍu *alias* Virudarājabhayaṁkara-vaḷanāḍu.
153	In the same place, left side ..				Tamil and Grantha.	In ancient characters of the Pallava period.
154	On the south wall of another cave in the same village.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva.	Lost ..	Tamil ..	Damaged. Seems to record a gift of land.
155	On the bund of the tank at Kōṭṭūr near Malaikkōyil.	Do.	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva ..	47th year.	Do. ..	Records the repair of the tank by a certain Kulōttuṅga-Chōḷa Kanakarājaṉ. Mentions Kāṉanāṭṭu-Kōṭṭiyūr in Kāṉa-nāḍu- *alias* Virudarā[ja]bhayaṁkara-vaḷa-nāḍu.
156	On a stone set up in the village of Mallaṅguḍi.	Vijayanagara	Viruppa[ṇa]-Uḍaiyar ..	[Piṅgala].	Do. ..	Damaged.
157	On the rock to the left of the *maṇḍapa* in the rock-cut temple at Dēvamalai.	..		[Manmatha?].	Do. ..	Mentions Kāna-nāḍu *alias* Virudarāja[bhayaṁ]kara-vaḷanāḍu.
158	On the east wall of the *maṇḍapa* in front of the central shrine in the Nāganāthasvāmin temple at Pēraiyūr.	Vijayanagara.	Dēvarāya-Mahārāya, son of Ariyarāya (Harihara?) ..	Śaka 1343, Plava.	Do. ..	Incomplete.
159	On the same wall ..	Chōḷa ..	Tribhuvanachakravartin śrī-Rājarājadēva ..	20th year.	Do. ..	The temple is called Tirunāgīśvaramuḍaiya-Nāyaṉār at Tiruppēraiyūr. Another damaged inscription of the same king is found below No. 159.
160	Do. ..	Pāṇḍya.	Tribhuvanachakravartin Māṟavarman *alias* Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	1[3]th ,,	Do. ..	Sale of village site for occupation under the name *Kulaśēkharapperunderu*. A later inscription is engraved below No. 160.
161	Do. ..	Do.	Tribhu[va]nachakravartin Vikkira-Pāṇḍyadēva	5th ,,	Do. ..	Damaged. Mentions horse-dealers (*kudirai-śeṭṭi*) from [Ma]laimaṇḍalam.
162	Do. ..	Vijayanagara.	Achyuta[dēva] Mahārāya ..	Śaka 1458 expired, Durmukha.	Do. ..	Damaged. Mentions Kāṉa-nāḍu *alias* Virudarājabhayaṁkaravaḷanāḍu and Tiruppērai.
163	On the south wall of the same *maṇḍapa* ..	Pāṇḍya.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	22nd year.	Do. ..	Mentions Malaiyālaṅguḍi in Kāṉa-nāḍu *alias* Virudarājabhayaṁkara-valanāḍu.
164	On the same wall ..	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	33rd year.	Do. ..	A portion of this inscription could not be traced. Seems to record a gift of land.
165	On the north wall of the Kāṭchikoḍutta-Nāyaṉār shrine in the same temple.	Do.	Māṟavarman [*alias*] Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	22nd ,,	Do. ..	Sale of land.
166	On the rock in front of the same temple ..	Do.	Parakēsarivar[man *alias*] śrī-Rāje[ndra]-Chōḷadēva ..	Damaged ..	Do. ..	Much damaged.
167	On the same rock	Chōḷa ..	Rājakēsarivar[man *alias* Chakra]vartin śrī Kulō[ttuṅga]-Chōḷadēva.	1[6]th year.	Do. ..	Damaged. Mentions Kāṉa-nāḍu in [Viru]darāja-bhayaṁkara-vaḷanāḍu and (the temple of) Tirunāgīśvaramuḍaiya-Mahādēvar.
168	Do.	Do. ..	Chakravartin [śrī]-Kulōttuṅga-Chōḷadēva	[3]6th ,,	Do. ..	Sale of land.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the south wall of the central shrine in the Ādimūlēśvara temple at Tiruppalatturai.	Chōḷa ..	Rājakēsarivarman	Lost ..	Tamil ..	Seems to record a gift of land.
170	On the same wall	Do. ..	[Para]kē[sa]rivarman *alias* Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva.	[16]th year.	Do. ..	Gift of a lamp.
171	On the west wall of the same shrine ..	Do. ..	Rājakēsarivarman	5th ,,	Do. ..	Gift of land.
172	On the same wall	Do. ..	Do.	8th ,,	Do. ..	Damaged. Seems to record a gift of land.
173	Do.	Do. ..	Parakēsarivarman	Do. ..	Do. ..	Gift of gold for a lamp. The village is called Tiruppārrurai in Uttamaśili-chaturvēdimangalam, a *brahmadēya* in Tenkarai.
174	On the west wall of the central shrine in the Ādimūlēśvara temple at Tiruppalatturai.	Do. ..	Parakēsarivarman ..	8th year ..	Do. ..	Registers a copy of an inscription of the 18th year of Madiraikoṇḍa Parakēsarivarman and one of the 20th year (of the same king).
175	On the north wall of the same shrine	Do. ..	Rāja[rā]ja-Rājakēsarivarman *alias* śrī-Rājarājadēva ..	21st ,, ..	Do. ..	Sale of land.
176	On the same wall	Do. ..	Rājakēsarivarman	8th ,, ..	Do. ..	Gift of land to the temple of Paramēśvara at Tiruppanambūdūr in Uttamaśili-chaturvēdimangalam, a *brahmadēya* in Tenkarai by an officer of Piḷḷaiyār Arikulakēsaridēvar.
177	Do. ..	Do. ..	Parakēsarivarman ..	9th ,, ..	Do. ..	Registers an exchange of land. Refers to an image of Sūryadēva set up in the temple at Tiruppārrurai.
178	Do. ..	Do. ..	Rājakēsarivarman ..	Do. ..	Do.	Registers the land belonging to the temple of Paramēśvara at Tiruppanambūdūr.
179	Do.	Do. ..	Parakēsarivarman	Do. ..	Do. ..	Gift of sheep.
180	On a stone built into the north wall of the *maṇḍapa* in the same temple.	Pallava ..	Nandippōttaraiyar, 'who was victorious at Teḷḷāru.' ..	22nd year ..	Do. ..	Gift of gold for two lamps to the temple of Mahādēva-Bhaṭāra at Tiruppārrurai.
181	On the south wall of the central shrine in the Pañchavarṇēśvara temple at Uraiyūr.			11th ,, ..	Do. ..	Fragment.
182	On the same wall	Chōḷa ..	[Rā]jakēsa[ri]varman ..	3rd ,, ..	Do. ..	Damaged. Mentions [Kīrti]mā[r]tāṇḍa-Brahm[ādhi-rā]jan.
183	Do. ..	Do. ..	Parakēsarivarman ..	16th ,, ..	Do. ..	Damaged. Seems to provide for the daily requirements of the temple of Tiruvuḍaitalai-Perumāḷ at Uraiyūr.
184	Do.	Do. ..	[Rā]jakēsarivarman	[2]nd ,, ..	Do. ..	Built in at the end.
185	On the west wall of the same shrine	..		3+1st ,, ..	Do. ..	Gift of the village of Atiguṇakarpaganallūr. A few words of the historical introduction of the Chōḷa king Rājēndradēva can be traced at the beginning of the inscription.
186	On the north wall of the same shrine	Chōḷa ..	[Para ?]kēsari[varman *alias*] Uḍaiyār śrī Rāja[rā]jadēva.	7th ,, ..	Do. ..	Mentions. Rājāśraya-chaturvēdimangalam in [U]rai-yūr-kūrram, a sub-division of Kēraḷāntakavaḷa[nāḍu]. The temple is called Uḍaiyār Tirunḍaitalai-Mahādēva at Tiru-Uraiyūr.
187	On the same wall ..		Tribhuvanachakravartin Kōnērinmaikoṇḍān ..	32nd ,, ..	Do. ..	Records a gift of land to the temple of Vēndan-Mukkiśvaramuḍaiyār at Uraiyūr in Rājagambhīravaḷanāḍu. Mentions Atiguṇakalpaganallūr.
188	On the south wall of the central shrine in the Pañchavarṇēśvara temple at Uraiyūr.	Chōḷa ..	Parakēsarivarman [*alias*] Uḍaiyār śrī-Rājēndradēva ..	Doubtful ..	Tamil ..	Damaged.
189	On the south wall of the central shrine in the Ka..haréśvara temple at Tribhuvanam.				Grantha.	Damaged. Mentions Ārya śrī Sōmanātha.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
190	On the same wall	Chōḷa	Śrī Kulōttuṅga-Chōḷa		Grantha.	Registers the building operations of the king.
191	At the entrance into the outer *gopura*; of the same temple; right side.	Do.	Tribhuvanavīra		Do.	These two together from a duplicate copy of No. 190.
192	On the same *gopura*; left side	Do.	Śrī Kulōttuṅga-Chōḷa		Do.	
193	On the north wall of the central shrine in the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.	Do.	Parakēsarivarman	10th year	Tamil	Gift of money for a lamp. The money was entrusted to the assembly of Tirunīlaguḍi in Tiraimūr-nāḍu.
194	On the same wall	Do.	Do.	14th „	Do.	Records a sale of land.
195	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	[3]8th „	Do.	Mentions Irumu[ḍi] Śō[ḻa]Pallavaraiyar and refers to the Paḷaṅgāviri-nīrōḍu-kāl.
196	Do.	Do.	Parakēsarivarman	Damaged	Do.	Purchase of land with the gold granted for a lamp by Piḷḷaiyār Uttamaśiliyār. Mentions Mahēndramaṅgalam and Nāṭṭuvāykkāl.
197	Do.	Do.	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr.	10th year	Do.	Gift of a gold flower by a certain Hṛidayaśiva of Tiru[p]puttūr.
198	Do.	Do.	Parakēsarivarman	4th „	Do.	Gift of a gold hand (*hasta*) set with precious stones.
199	Do.	Do.	Do.	4th „	Do.	Refers to the inscriptions registering money endowments for lamps to the temple and states that all the stones bearing them were used up when the central shrine was built of stone. Accordingly copies were made of these records, one of which belonged to the reign of the Kā[ḍupa]ṭṭigaḷ [Na]ndippōttaraiyar. This king had endowed a lamp called Kumaramāttāṇḍa.
200	Do.	Do.	Parakēsarivarman *alias* Śrī Rājēndra Chōḷadēva	3rd year	Do.	Gift of 45 sheep for a lamp to burn at night at the gate called Ekanāyakan tiruvāśal.
201	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	20th „	Do.	Gift of gold for the green gram offering.
202	Do.	Do.	Rājakēsarivarman	[3]rd „	Do.	Incomplete.
203	Do.	Do.	[Madirai]koṇḍa Parakēsarivarman	37th „	Do.	Gift of 100 sheep [for a lamp] by the *manṟāḍi* Koḷḷi-Pugaḷan.
204	Do.	Do.	Madiraikoṇḍa Para[kēsarivarman]	[3]7th „	Do.	Gift of 90 sheep for a lamp.
205	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	37th „	Do.	Gift of 87 sheep for a lamp.
206	On the north wall of the central shrine in the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.	Do.	Madiraikoṇḍa Parakēsarivarman	37th „	Do.	Gift of 90 sheep [for a lamp.]
207	On the same wall	Do.	Madirai[ko]ṇḍa Parakē[sa]rivarman	[37]th „	Do.	Mentions a certain Kavaramoḻimādēvan *alias* Toṇḍaradipp[o]ḍi.
208	Do.	Do.	Parakē[sari]varman	[16]th „	Do.	Damaged in the middle.
209	Do.	Do.	Parak[ē]sarivarman	12th „	Do.	Damaged.
210	Do.	Do.	Do.	9th „	Do.	Above this is another damaged inscription.
211	Do.	..		Lost	Do.	Much damaged.
212	Do.	..		....	Do.	Mentions Iṅgaṇāṭṭu-Pallavraiyan and the image of Tiruviḍaimarudil-Āḍalv[i]ḍaṅgadēvar, which he set up. In the body of the inscription the *sabha* of Tiraimūr is said to consist of 300 men and the citizens of 400.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On the same wall	Chôḷa ..	Parakêsarivarman	4th year	Tamil ..	Partly damaged. Records gifts of lamps.
214	Do.	Do. ..	Parakêsarivarman, 'who took the head of the Pâṇḍya.'	[4]th " ..	Do. ..	The temple is called Tiruvidaimarudil Âlvar kôyil. Mentions Sirriṅgan-uḍaiyâṉ K[ôy]vil-Mayilai *alias* Parântaka-Mûvêndavêḷâṉ.
215	Do. .	Do. ..	Râjakêsarivarman ..	6th " ..	Do. ..	Records that the Chôḷa queen [Vaṉa ?]vaṉmâdêvi cam to worship the god.
216	Do.	Do. .	Do. ..	17th "	Do. ..	Records the laying out of a jasmine flower-garden.
217	On the north and west walls of the same shrine.	Do. .	Parakêsarivarman ..	1[4]th "	Do. ..	Damaged.
218	Do. do.	Do. .	Damaged	9th "	Do ..	Gift of land.
219	On the north, west and south walls of the same shrine.	Do. ..	[Para]kêsarivarman ..	6th "	Do. .	Public sale of land. Mentions Iṅgaṇâṭṭu-Pallavaraiyar and Sirriṅgan-uḍaiyâṉ Kôyil-Mayilai *alias* Madurântaka-[Mûvên]davêḷâṉ.
220	Do. do.	Do. ..	[Parakêsarivarman *alias*] Uḍaiyâr Śrî Râjêndra-[Chôḷadêva].	[2]0th "	Do.	Built in at both ends and mutilated in the middle.
221	Do. do.	Do. ..	[Para]kêsarivarman	14th "	Do. ..	....
222	On the west wall of the same shrine	Do. ..	Madiraikoṇḍa Parakêsarivarman ..	37th "	Do. ..	Damaged. Seems to record a gift of land for celebrating the *tiruvâdirai*, *śadaiyam* and *amâvâsi* festivals.
223	On the same wall	Do. ..	Madirai[koṇḍa Parakêsarivarman]	Damaged	Do. ..	Much damaged. Seems to record a gift of land.
224	Do.	....	Lost	[2]7th year	Do. ..	Much damaged. Seems to record a gift of lamps.
225	On the west wall of the central shrine in the Mahâliṅgasvâmin temple at Tiruviḍaimarudûr.	Chôḷa ..	Parakêsari[varman]	[14]th "	Do. ..	Damaged. Seems to record a gift of gold for a lamp.
226	On the same wall	Do. ..	[Parakêsarivarman *alias* Râjêndradêva] ..	Mutilated ..	Do. ..	Only the beginning of the historical introduction is preserved.
227	Do. ..	Do. ..	Madiraikoṇḍa Parakêsarivarman ..	[2]7th year	Do. ..	Gift of land. Mentions Kumaramâttâṇḍa[pu]ram.
228	Do. ..	Do. ..	Parakêsarivarman	14th "	Do. ..	Mentions Sirriṅgauṇḍaiyâṉ Paṭṭaṉ Kaṇṇaṉ *alias* Iṅgaṇâṭṭu-Pallavaraiyaṉ.
229	Do. ..			14th "	Do ..	Gift of a gold bowl (*maṇḍai*) by a native of Tañjâvûr (Tanjore).
230	Do. ..	Chôḷâ ..	Parakêsari[va]rman ..	[11]th "	Do. ..	Mentions Veṇṇâṭṭu Varambuśaluḍaiyâṉ Sandirâchchaṉ Satturugaṇḍaṉ.
231	Do. ..	Do. ..	[Para]kê[sa]ri[varma]n ..	[1]1th "	Do. ..	Mentions the same person.
232	Do. ..	....	Lost	10th "	Do. ..	A portion to the right is mutilated.
233	Do. ..	Chôḷa ..		....	Do. ..	Fragment registering the grant of one *vêli* of land to a person who had to sing *dêśi* songs.
234	Do. ..	Do. ..	Parakêsarivar[m]an	7th year	Do. ..	Refers to the building of a temple; also to the 30th year of Madiraikoṇḍa Parakêsarivarman.
235	On the south wall of the same shrine ..	Do. ..	Madi[raikoṇḍa] Parakêsarivarman	[3]1st "	Do. ..	Damaged. Mentions Nalaṅgilinallûr-kûrra[m]. Seems to provide for feeding two Brâhmaṇas.
236	On the same wall	Do. ..	[Para]kêsarivarman	14th "	Do. ..	Damaged. Gift of 62 cows.
237	Do.	Do. ..	Parakêsari[va]rman	4th "	Do. ..	Damaged. Gift of money for a lamp.
238	Do.	Do. ..	[Madirai]koṇḍa Parakê[sarivarman] .	[16]th "	Do. ..	Gift a native of Irumbeḍu in Mâgalûr-nâḍu, a subdivision of Seṅgâṭṭu-Kôṭṭam in Toṇḍai-nâḍu.

B.—Stone inscriptions copied in 1907—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On the same wall ..	Chōḷa ..	Rājakēsarivarman ..	2nd year ..	Tamil ..	Gift of 8 *Iḻakkāśu* to the shrine of Purāṇagaṇapati on the southern side of the Mūlasthāna at Tiruviḍaimarudi' by a native of Emanallūr, a *brahmadēya* in Vaḍagarai-Maṇṇi-nāḍu.
240	,, ..	Do. ..	Madirakoṇḍa Parakēsa[rivarman] ..	[37]th ,,	Do. ..	Damaged.
241	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	[2]9th ,,	Do. ..	Gift of sheep for a lamp.
242	Do. ..	Do. ..	Rā[jakēsa]rivarman	[3]rd ,,	Do. ..	Provides for the supply of tender cocoanuts to the god.
243	Do. ..	....	....	....	Do. ..	Mentions Srī-Toṅgamaṅgalamuḍaiyāṉ, one of the Mūtta-Pirāntaka-aṉukkar.
244	Do.	Chōḷa ..	Parakēsarivarman	2nd year	Do ..	Mentions the Siṅgaḷāntaka-terinda-Kaikkōḷar.
245	On the south wall of the central shrine in the Mahāliṅgaswāmin temple at Tiruviḍaimarudūr.	Do. ..	Madiraikoṇḍa Pa[rakē]sarivarman	17th year ..	Do. ..	Gift of paddy by the inhabitants of Tiruviḷai-nāḍu.
246	On the same wall	Do. ..	[Madiraikoṇḍa ?] Parakēsarivarman ..	Lost ..	Do. ..	Gift of 91 sheep. Mentions the Tai-Pūśam festival.
247	Do.	Do. ..	Parakēsarivarman	[3]rd year ..	Do.	Gift of a silver *kalaśam* by a native of Tulakkil-maṅgalam in Pāṇ[ḍināḍu].
248	Do. ..	Do. ..	Madiraikoṇḍa Para[kēsarivarman]	[12]th ,, ..	Do. ..	Damaged. Gift of a lamp. Mentions the festival of Tai-Pūśam.
249	Do. ..	Do. ..	Parakēsa[ri]varman,, '[who took the head] of the Pāṇḍya.'	Lost ..	Do. ..	Damaged. Records a gift of a land for maintaining the *champaka* flower garden laid out by Tiruveṇkāṭṭu Pichchaṉ.
250	Do. ..	Do. ..	Madi[raikoṇḍa Parakēsarivarman]	36th year.	Do. ..	Damaged. Gift of gold vessels.
251	Do. ..	Do. ..	Madirri[koṉ ḍa [Parakēsari]varman ..	3[4]th ,, ..	Do. ..	Damaged.
252	Do. ..	Do. ..	Madirakoṇḍa Parakēsarivarman	38th ,, ..	Do. ..	Gift of a lamp for the merit of Ariñjiyaipirāṭṭiyār.
253	Do. ..	Do. ..	Parakesarivarman	[2]nd ,, ..	Do. ..	Refers to the putting up of the window, the door, the door-post and the steps in front of the big *maṇḍapa* by the regiment called Kaikkōḷa-Perumbaḍai (The *maṇḍapa*) was called Tigai Āyirattaññūṟṟuvar.
254	Do. ..		Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Śālai.'	10th year ..	Do. ..	Gift of a gold image of Umāsahitar by the queen Pañchavaṇmahādēvi.
255	Do. ..	Do. ..	Parakēsarivarman, [who took the head of the Pāṇḍya].',	4 + 1st year.	Do. ..	Damaged.
256	Do. ..	Do. ..	Parakēsarivarman, 'who defeated Vira Pāṇḍya and took his head.'	[3] + ,, ..	Do. ..	Unfinished.
257	Do. ..	Do. ..	Koṉoṉiṉmaikoṇḍaṉ ..	[6]th ,, ..	Do. ..	Records a gift in favour of Śi[r]ukuḷatt[ū]ruḍayāṉ Araiyaṉ Pirāntakaṉ *alias* Sembiyaṉ Sōḻiyavaraiyaṉ. The 6th year of Parakēsarivarman is quoted in the body of the inscription.
258	Do. ..	Do.	Madiraikoṇḍa [Pa]rake[sarivarman] ..	[30]th ,, ..	Do. ..	Registers an endowment in favour of the drummers (*uvachchagal*) Refers to the agent of the Chōḷa king in K[o]ṅgu.
259	Do. ..	Do. ..	Madirai[ko]nda Parakesarivarman ..	24th	Do. ..	Gift of 90 sheep for a lamp by a native of Āṇai[ma]ṅgalam in Paṭṭiṉakkūṟṟam.
260	Do.	Do. ..	Rājakēsarivarman ..	9th ,, ..	Do. ..	Refers to the laying out of a *śiruśenbaga* flower-garden by Tiruveṇkāṭṭu Pichchaṉ.
261	On the south wall of the central shrine in the Mahāliṅgaswāmin temple at Tiruviḍaimarudūr.	Do. ..	Madiraikoṇḍa Parakēsarivarman	19th ,, ..	Do. ..	Gift of gold for a lamp. Mentions the *namlirāṭṭiyā* Kōkkiḷaṉ [Aḍigaḷ].

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
262	On the same wall	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	18th year ..	Tamil ..	Gift of gold for a lamp by a merchant of Kumaramāttāṇḍapuram in Teṉkarai-Tiraimūr-nāḍu.
263	Do. ..	..	...		Do. ..	Beginning much damaged. Gift of two lamps.
264	Do. ..	Chōḷa ..	Rājakēsarivarman *alias* Uḍaiyār śrī Rājādhirājadēva ..	32nd year ..	Do. ..	Registers an endowment in favour of Araiyaṉ Tiruviḍaimarudūḍaiyāṉ *alias* Mummuḍi-Śōḷa-Nittappēraiyaṉ and his troupe. The grant proper begins with the word *kō-nō-inmai-koṇḍaṉ*.
265	Do. ..	Do. ..	[Uttama-Chōḷa ?] *alias* Parakēsarivarman ..	Kaliyuga 408[3] and 1[3]th year	Do. ..	Mentions Kañjaṉūr *alias* [Siṁ]havishṇu-chaturvēdimaṅgalam, a *brahmadeya* in Vaḍa[ga]rai-Nallāṟṟū-nāḍu.
266	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	13th year ..	Do. ..	Gift of 90 sheep for a lamp by a native of Kaṭṭivayal in Muttūṟṟu-kūṟṟam, a district of Pāṇḍi-nāḍu.
267	Do. ..				Do. ..	Mentions Tiruttuṟuṭṭi-Nam[b]i Śrīkaṇṭhar and Śivachura[ṇa]śēkharan. Close to this is a sculpture representing a *liṅga*, a worshipper, an attendant and a lampstand.
268	On the east wall of the same shrine ..	Chōḷa ..	Parakēsarivarman	Doubtful ..	Do. ..	Damaged. Gift of sheep for two lamps.
269	On the same wall	Do. .	[Madiraiko]ṇḍa Para[kēsarivarman]	Lost ..	Do. ..	Damaged.
270	Do.	..	....	..	Do. ..	Damaged in the beginning. Mentions Kuḍamūkku.
271	On the west wall of the *maṇḍapa* in front of the same shrine.	Vijayanagara.	Vīrapratāpa A[chyu]tadēva-Mahārāya ..	Śaka 1456 expired, Jaya.	Do. ..	Gift of a village for the merit of Vasavaṇṇāyaka.
272	On the south base of the same *maṇḍapa* ..	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Vikrama Chōḷadēva.	7th year ..	Do. ..	Gift of the village of Vaṇṇakkuḍi (*alias*) Tyāgasamudra-chaturvēdimaṅgalam. Refers to a revenue settlement in the 38th year (of Kulōttuṅga I).
273	On the south base of the *maṇḍapa* in front of the central shrine in the Mahāliṅgaswāmin temple at Tiruviḍaimarudūr.	Do. ..	Parakē[sarivarman *alias*] Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva.	Do.	Do. ..	Connected with No. 272. Mentions Vaṇṇakkuḍi *alias* [Tyāga]sa[mu]dra-chaturvēdimaṅgalam, a *brahmadēya* in [Tiraimūr-nāḍu], a sub-division of Uyyakkoṇḍārvaḷanāḍu. Refers to the revenue survey of the country and to the revenue settlement in the [3]8th year (of Kulōttuṅga I.).
274	On the same base	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Vikra[ma-Chōḷadēva].	Lost ..	Do. ..	Mutilated at the beginning. Stones out of order. The 9th year (of the king ?) is referred to on one of the stones. Seems to record a gift of lamps.
275	On the north base of the same *maṇḍapa* ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva.	9th year ..	Do. ..	Refers to the shrine of Vikkirama-Śōḷa Īśvaramuḍaiyār in the temple at Tiruviḍaimarudūr and records the grant of the village of Madurāntakanallūr *alias* Arindavaṉ-Śattamaṅgalam under the name Vikramaśōḷanallūr. Mentions the revenue settlement made in the 38th year (of Kulōttuṅga I.) and the revenue survey.
276	On the same base ..	Do. ..	[Para]kēsarivarman *alias* Tribhuvanachakravartin śrī-Vikrama Chōḷadēva.	10th ,, ..	Do. ..	Gift of the village of Nallāḍi in Tirunaraiyūr-nāḍu, a sub-division of Kulōttuṅga-Śōḷa-vaḷanāḍu. Queen Tribhuvanamuḻuduḍaiyāḷ is mentioned. The king was seated on the couch called *Sōḷakōṉ*.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
277	On a stone built into the floor of the same *maṇḍapa*.	Chōḷa ..	[Parakēsarivarman *alias* Rājēndra-Chōḷa I.] ..	Lost ..	Tamil ..	Fragment containing a portion of the historical introduction of the king.
278	On a pillar of the same *maṇḍapa* ..	Do. ..	Rājarāja-Rājakēsarivarman ..	[9]th year ..	Do. ..	Gift of ornaments to the goddess Umābhaṭṭārakī by the *nambirāṭṭiyār* śrī Pañchavaṇmādēviyār.
279	On the east wall of the first *prākāra* of the same temple, right of entrance.	Do. ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva ..	41st „ ..	Do.	Provides for the supply of a bathing-water pot to the temple. The donor was a native of Gaṅgaikoṇḍa-śōḷapuram.
280	In the same place	Do. ..	Tribhuvanachakravartin [śrī-Vi]krama-Chōḷadēva ..	3rd „	Do. ..	Gift of money for supplying periodically an earthen pot by a native of Śembaṅguḍi in Tiruvindaḷūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu.
281	On the east wall of the first *prākāra* of the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr, right of entrance.	Do. ..	Tribhuvanachakravartin śrī-Ku[lō]ttuṅga-Chōḷadēva	41st „ ..	Do. ..	Gift of money for a lamp by a native of Gaṅgaikoṇḍa-śōḷapuram.
282	In the same place	Do. ..	Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva	7th „ ..	Do. ..	Gift of money for a lamp and for a bathing-water pot by a native of Śuttamali-chaturvēdimaṅgalam, a *brahmadēya* in Puraṅgarambai-nāḍu, a sub-division of Rājēndra-Chōḷa-vaḷanāḍu.
283	Do. , left of entrance ..	Do. ..	Do. ..	5th „ ..	Do. ..	Gift of money for a lamp and of a lamp stand by a native of Tiraimūr in Viḷai-nāḍu, a sub-division of Rājanārāyaṇa-vaḷanāḍu.
284	In the same place ..	Do. ..	Do.	[7]th „ ..	Do. ..	Gift of money for a lamp and for a bathing-water pot by a native of the village mentioned in No. 282.
285	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva.	[10]th „ ..	Do. ..	Gift of money for a lamp by a certain Āṇḍapiḷḷaiyāṇḍār.
286	Do. ..	Do. ..	Parakēsarivarman *alias* Uḍaiyār śrī-Vikrama-Chōḷadēva.	5th „ ..	Do.	Gift of land for offerings to (the image of) Māṇikkakkūttar in the stone temple at Tiruviḍaimarudūr and money for a bathing-water pot.
287	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhu[va]nachakravartin śrī-Vikrama-Chōḷadēva.	4th „ ..	Do. ..	Gift of village-site land.
288	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who was pleased to take [Madu]ra and the crowned head of the Pāṇḍya.'	16th „ ..	Do. ..	Registers an order of the king altering the procession of the god during festivals and rearranging the streets of Tiruviḍaimarudūr.
289	Do. ..	Do. ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who took Madura, Karuvūr and Īḻam (Ceylon) and who was pleased to take the crowned head of the Pāṇḍya.'	28th „ ..	Do. ..	Mutilated at the end. Gift to the image of Āḷuḍaiya-Piḷḷaiyār set up by Vānādhirājan of the village of Kulōttuṅga-Śōḷanpuṇḍi *alias* Vikramaśōḷan-śūralūr in Tiruvaḷundūr-nāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-vaḷanāḍu. Refers to the revenue survey in the 16th year of Śuṅgandavirtta Kulōttuṅga-Chōḷadēva.
290	Do.	Do.	Tribhu[va]nachakravartin śrī-Vikrama-Chōḷadēva ..	3rd „ ..	Do.	Gift of money for a bathing-water pot.
291	Do.	Do. ..	Tribhuvanachakravartin śrī-[R]ājarājadēva ..	27th „ ..	Do. ..	Mutilated at the end. Sale of land.
292	On the south wall of the same *prākāra* ..	Do. ..	Vikrama-Chōḷadēva	4th „ ..	Do. ..	Gift of money for a bathing-water pot by a native of Śattimaṅgalam in Iṉnamba-nāḍu, a sub-division of Virudarājabhayaṁkara-vaḷanāḍu.
293	On the south wall of the first *prākāra* of the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.	Do. ..	Vik[rama-Chōḷa]dēva	4th „ ..	Do. ..	Gift of money for a bathing-water pot by a native of Gaṅgaikoṇḍaśōḷapuram.

B.—Stone inscriptions copied in 1907—*cont*.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
294	On the south wall of first *prākāra* of the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.	Chōḷa ..	Vikrama-Chōḷadēva ..	6th year ..	Tamil ..	Gift of money for four lamps by another native of Gaṅgaikoṇḍaśōḷapuram.
295	On the same wall	Do. ..	Do. ..	4th „ ..	Do.	Gift of money for a bathing-water pot and for a lamp by the Veḷḷālaṅgaṇḍa-Avaiyampukkān *alias* Adalaiyūr-nāṭṭu Pallavaraiyaṉ of Śeṟṟūr in Rā[ja]rā[ja]-Pāṇ[ḍi]nāḍu.
296	Do. ..	Do. ..	Do. ..	[4]th „ ..	Do. ..	Damaged. Gift of money.
297	Do ..	Do. ..	Do. ..	4th „ ..	Do. ..	Gift of money for two lamps by a native of Uttamaśīli-chaturvēdimaṅgalam in Pāṇḍikulāśanivaḷanāḍu.
298	Do. ..	Do. ..	Tribhuvanachakravartin śrī-Vikrama-Chō[ḷa]dēva ..	7th „ ..	Do. ..	Gift of a cow for a lamp by a woman of Mūlanallūr in Tiraimūr-nāḍu.
299	Do.	Do. ..	Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva ..	Do. ..	Do. ..	Gift of a cow for a lamp by a dancing girl *dēvar-aḍiyāḷ*.
300	Do. ..	Do. ..	Rājakē[sarivarman *alias* Chakravarti n]śrī-Kulōttu[ṅ]ga-Chōḷadēva	27th year ..	Do. ..	Gift of 60 sheep for a lamp and of a lamp-stand.
301	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin śrī-Vikrama-Chōḷadēva.	4th „ ..	Do.	Gift of land to the image of Kulōttuṅgachōḷīśvara-muḍaiya-Mahādēva set up by Svāmidēvar Śrīkaṇṭha-śiva at Maṅgalakkuḍi, a hamlet of Śōḷamāttāṇḍa-chaturvēdimaṅgalam (in Maṇṇi-nāḍu, a sub-division of Virudarājabhayaṁkara-vaḷanāḍu) for the merit of Uḍaiyār śrī-Kulōttuṅga-Chōḷadēva.
302	Do. ..	Do. ..	Do. do.	3rd „ ..	Do. ..	Gift of land to the same image set up in the same village, here said to be the eastern hamlet of Śōḷamāttāṇḍa-chaturvēdimaṅgalam in Maṇṇi-nāḍu, a sub-division of Virudarājabhayaṁkara-vaḷanāḍu.
303	Do. ..	Do. ..	Rājakēsariva[rma]n *alias* Tribhuva na]-chakravartin śrī Kulōttuṅga-Chōḷadēva.	7 + 1st „	Do.	Sale of land to a native of Taṇḍat-tō[ṭ]ṭam by the *sabhā* of Kulōttuṅgaśōḷamaṅgalam detached from Kēralāntaka-chaturvēdimaṅgalam, a *brahmadēya* in Veṇ-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu. Refers to the 4th year of śrī-Vikrama-Chōḷadēva.
304	Do.	Do. ..	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	25th „	Do. ..	Gift of 180 sheep for three lamps by the *nambirāṭṭiyār* Śrīmāṉ Arumoḻinaṅgaiyār *alias* Eḻulagumuḍaiyār.
305	Do. ..		Tribhuvanachakravartin Kōṉ[ēri]ṉmaikoṇḍaṉ	13th „	Do. ..	Refers to the revenue survey in the 16th year of Suṅgandavirtta-Kulōttuṅga-Chōḷadēva.
306	Do. ..	Chōḷa ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who took Madura and was pleased to take the crowned head of the Pāṇḍya.'	Do.	Do.	Records an addition made to the dancing masters of the temple. The new incumbent had to dance with gestures.
307	Do. ..		Tri[bhuva]nachakravartin Kōṉē[riṉmai]koṇḍaṉ.	22nd year ..	Do. ..	Gift of land to the shrine of the Piḍāri Yōgiruṇḍa-Paramēśvārī in the fourth *prākāra* of the temple.
308	Do.	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	9th	Do. ..	Unfinished. Mentions Pāṇaṉ Irumuḍi-Śōḷaṉ Pirāṉ *alias* Aśaiñ-jalappērayaṉ.
309	On the west wall of the same *prākāra* ..		Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ ..	21st	Do. ..	Gift of land. Mentions Irumarabundūya-Perumāḷ-chaturvēdi maṅgalam in Uyyakkoṇḍār vaḷanāḍu and refers to land which had been granted tax-free for the worship of Āḷuḍaiya-Piḷḷaiyār and Āḷuḍaiya Nambi.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the second eastern *gōpura* of the same temple, right of entrance.	Chōḷa	Tribhuvanachakravartin śrī-Rājarājadēva	6 + 1st year	Tamil	Damaged. A few syllables of each line were inaccessible at the end. Mentions Tribhuvanavīra-chaturvēdimaṅgalam.
311	On the same *gōpura*, left of entrance	Pāṇḍya	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva	[2] + 1st "	Do.	Seems to record a gift of land for temple repairs.
312	On the third eastern *gōpura* of the same temple, right of entrance.		Lost	Lost	Do.	Much damaged.
313	On the same *gōpura*, left of entrance	Pāṇḍya	Vikrama-Pāṇḍya	3rd year	Grantha and Tamil	Damaged. Seems to record a gift of land for celebrating a festival called Vikkirama-Pāṇḍyaṉ-śandi.
314	On the north wall of the central shrine in the Śivayōganāthasvāmin temple at Tiruviśalūr	Chōḷa	Rāja[kēsari]varman	2nd "	Tamil	Gift of 90 sheep for a lamp by a native of Peṉṉāgaḍam in Tañjāvūr-kūṟṟum.
315	On the same wall	Do.	Madiraikoṇḍa Parakēsarivarman	23rd "	Do.	Gift of 190 sheep for two lamps.
316	Do.	Do.	Madiraikoṇḍa Parak[ē]sarivarman	Do.	Do.	Gift of 90 sheep for a lamp.
317	Do.	Do.	Rāja[k]ēsarivarman	2nd year	Do.	Gift of land for feeding a Brāhmaṇa learned in the Vēdas, by Pirāntakaṉ Iruṅgōḷa[r] *alias* Śiṟiya[vēḷār] of Koḍumbāḷūr.
318	Do.	Do.	Parakēsarivarman	[5]th "	Do.	Unfinished.
319	Do.	Do.	Madiraiko[ṇḍa Para]kēsarivarman	Damaged	Do.	Gift of 90 sheep for a lamp by a relation of Kalikēsarin, the son of Kāraikkāḍuḍaiyār.
320	Do.	Do.	Rājakēsarivarman	4th year	Do.	Gift of land by Pirāntakaṉ Iruṅgōḷar *alias* Śiṟiyavēḷār.
321	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	37th "	Do.	Gift of 45 sheep for a lamp.
322	Do.	Do.	Rājakēsarivarman	6th "	Do.	Gift of a lamp.
323	Do.	Do.	Do.	Do.	Do.	Damaged. Gift of a lamp.
324	Do.	Do.	Parakēsarivarman	5th year	Do.	Unfinished. Seems to record the gift of a lamp.
325	Do.	Do.	Rājak[ē]sa[ri]varman	3rd "	Do.	Damaged. Gift of land by the queen of Uttama-Chōḷadēva, who seems to have been the daughter of Milāḍuḍaiyār.
326	Do.	Do.	Rājakēsarivarman	Lost	Do.	Unfinished.
327	Do.	Do.	Rājak[ē]sa[ri]varman	[3]rd year	Do.	Unfinished. Close to this is an inscription which mentions the mother of śrī-Uttama-Chōḷadēva.
328	On the west wall of the same shrine	Do.	[Para]kē[sarivar]man, '[who took] Madirai and Īḻam (Ceylon).'	[4 ?]1st "	Do.	Much damaged.
329	On the same wall	Do.	Madiraikoṇḍa Parakēsarivarman	Damaged	Do.	Gift of a lamp by a native of Mahēndramaṅgalam, a *brahmadēya* in Teṉkarai Tiraimūr-nāḍu.
330	On the north and west walls of the same shrine.	Do.	Do.	24th year	Do.	Sale of land by two natives of Veḷimānallūr in Uṟṟukkāṭṭukōṭṭam, a sub-division of Toṇḍaināḍu.
331	On the south wall of the same shrine	Do.	Parakēsari[varman]	9th "	Do.	Built in at the end. Damaged. Gift of 90 sheep for a lamp.
332	On the same wall	Do.	[Rājakēsarivarman *alias* Rājādhirāja I.]		Do.	Built in at the end. Contains a portion of the historical introduction of the king.
333	Do.	Do.	Rājakēsarivarman	17th year	Do.	Damaged. Gift of 300 sheep for 3 lamps.
334	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	30th "	Do.	Gift of 90 sheep for a lamp.
335	Do.	Do.	Rājakēsarivarman	[12]th "	Do.	Damaged.
336	Do.	Do.	[Ma]diraikoṇḍa Parakēsarivarman	26th "	Do.	Built in at the end. Gift of 90 sheep for a lamp.
337	Do.	Do.	Para[kēsarivar]man	....	Do.	Built in at the end. Gift of sheep.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
338	On the south wall of the *maṇḍapa* in front of the central shrine in the Śivayōganātha-svāmin temple at Tiruviśalūr.	Chōḷa ..	[Pa]rakēsarivarman *alias* Rājēndra-Chō[ḷa] ..	2nd year ..	Tamil ..	Damaged. Gift of a lamp.
339	On the same wall	Do. ..	Parakēsarivarman *alias* śrī-[Rā]jēndra-Chōḷadēva ..	3rd " ..	Do. ..	Gift of lamps.
340	Do.	Do. ..	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva ..	Do. ..	Do. ..	Gift of a silver pot (*kalaśa*) by a queen.
341	Do.	Do. ..	Parakēsarivarman [*alias* śrī-Rā]jēndra-Chōḷadēva ..	Do. ..	Do. ..	Built in at the end. Refers to the building of the *tiruchchuṟṟālaiyam* and the *gōpura*. The temple is called Tiruviśalūr-Mahādēvar at Vēmbaṟṟūr *alias* śrī-Śōḷamattaṇḍa-chaturvēdimaṅgalam, a *brahmadēya* in Maṇṇi-nāḍu, a district of [Vaḍagarai]-Rājēndra-siṁhavaḷanāḍu.
342	Do. ..	Do. .	Rājarājakē[sarivarman] ..	[6th] year ..	Do. ..	Damaged. Mentions an individual belonging to the Uḍaiyār Kōdaṇḍarāma-taniohchēvagam.
343	Do.	Do. ..	Śrī-Kulōttuṅga-Chōḷadēva	5th " ..	Do. ..	Gift of a water pot.
344	Do.	Do. ..	Para[kē]sarivarman *alias* śrī-Rājēndra Chōḷa[dēva] ..	Damaged ..	Do. ..	Gift of money for a lamp.
345	On the west and south walls of the same *maṇḍapa*.	Do. ..	Rājakē·arivarman *alias* [Uḍai]yār śrī-Rājādhirājadēva ..	33rd year ..	Do. ..	Incomplete.
346	On the west wall of the same *maṇḍapa* ..	Do. ..	Parakē·arivarman *alias* śrī-Rājēndra-[Chōḷadēva] ..	9th " ..	Do. ..	Gift of 25 *kāśu* for a lamp to the image of Umāsahitar, entitled Aṇḍanāyagar, by a native of Rājarāja-maṇḍalam, *i.e.*, the Pāṇḍya country.
347	On the same wall ..	Do. ..	Parakēsarivarman *alias* Uḍaiyār [śrī·Rājēndra]-Chōḷa-dēva.	2[9]th " ..	Do. ..	Damaged. Seems to record a gift of land for a lamp. Refers to the revenue survey of the country.
348	On the north wall of the same *maṇḍapa* ..	Do. ..	Parakēsarivarman *alias* śrī-[Rājēndra-Chōḷa]dēva ..	3rd " ..	Do. ..	Gift of land for a lamp by Nakkan Śembi[yan] Ma[dēvi]yār, queen of Rājēndra-Chōḷadēva.
349	On the same wall ..	Do. ..	[Parakē]sarivarman *alias* śrī-Rājēndra-Chōḷadēva ..	5th " ..	Do. ..	Built in at the top and middle. Provides for feeding (?) Brāhmaṇas. Refers to a revenue survey and mentions Urutt[i]ran Aru[mo]ḻi *alias* P[i]rud[i]-mahādēviyār, queen of śrī-Rājarājadēva.
350	Do. ..	Do. ..	Parakēsarivarman *alias* śrī-Rājēndra Chōḷadēva	4th " ..	Do. ..	Built in at the end. Records a gift by Āḻvār śrī-Pirāntakan Kundavai-Piraṭṭiyār while she was in the palace (*kōyil*) at Paḻaiyāṟu.
351	On the north wall of the *maṇḍapa* in front of the central shrine in the Śivayōganātha-svāmin temple at Tiruviśalūr.	Do. ..	[Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva ?]. ..	4th " ..	Do. ..	Built in at the beginning. The donor is the same as in No. 350. Refers to the 3rd year of Rājēndra-Chōḷadēva. Mentions śrī-Pirā[n]taka-chaturvēdima-[ṅgalam], a *brahmadēya* in Ārakkaṭṭukūṟṟam, a sub-division of Paṇḍikulāśani-vaḷanāḍu.
352	On the east wall of the first *prākāra* of the same temple, right side.	Do. ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	Lost ..	Do. ..	Refers to V[ē]mbaṟṟūr *alias* Edi[ri]liśoḷa-chaturvēdi-maṅgalam as the *dēvadāna* of Rājarājīśvaramuḍaiyār; refers also to a revenue survey of the country.
353	On the same wall	Do. ..	Tribhuvanachakravartin śrī-Kulō[ttuṅga-Chōḷa]dēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	17th year ..	Do. ..	Sale of land by a woman. Vēmbaṟṟūr is described as in No. 352.
354	Do. ..	Do. ..	[Tri]bhuvana[chakravartin] śrī-Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[17]th year.	Do. ..	Damaged. Refers to a revenue survey of the country; seems to register a sale of land.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the second *gōpura* of the same temple, right of entrance.	Vijayanagara.	Vīra-Kṛi[shṇadēvarā]ya-Mahārāya	Lost ..	Tamil ..	Fragment. Records the remission by the king of *jōḍi* and *arasupēṟu* and other taxes in favour of certain Śiva and Vishṇu temples. The revenue remitted amounted to 10,000 *varāhas*.
356	On the south wall of the central shrine in the Āpatsahāyēśvara temple at Āḍuturai.	Chōḷa ..	Rājarājakēsarivarman ..	9th year ..	Do. ..	Gift of land for lamps. The temple is called Tirukkuraṅgāḍuturai-Mahādēvar in Teṉkarai-Tiraimūr nāḍu.
357	On the same wall	Do. ..	Uttama-Chōḷadēva *alias* Parakēsarivarman ..	16th ,, ..	Do. ..	Refers to the temples as having been built by the mother of śrī-Madurāntakadēva *alias* śrī-Utta[ma]-Chōḷa.
358	Do. ..	Pāṇḍya ..	Māraṉ Śaḍaiyaṉ ..	4 + 1 + [1] + 1 + 1st year.	Do. ..	Damaged.
359	Do.	..	Damaged	Lost ..	Do. ..	Mentions Maruttuvakkuḍi.
360	Do.		Do.	Doubtful ..	Do. ..	Damaged.
361	On the west wall of the same shrine ..	Chōḷa ..	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	28th year ..	Do. ..	Damaged. Gift of a lamp.
362	On the north wall of the same shrine	Do. ..	Rājarājakēsarivarman ..	9th ,, ..	Do. ..	Gift of land by Uḍaiyapirāṭṭiyār [Pirā]ntakaṉ Mādēvaḍigaḷār *alias* Sembiya[ṉ]Mādēviyār, mother of Madurāntakadēva *alias* śrī-Uttama-Chōḷa.
363	On the same wall	Do. ..	. . , śrī-Ku[lōttuṅ]ga Chō[ḷa]dēva ..	[1]4th ,, ..	Do. ..	Gift of lamps. Refers to the river Śuṅgandavirtta-śōḷa-Pēṟāṟu.
364	On the north wall of the central shrine in the Āpatshāyēśvara temple at Āḍuturai.	Pāṇḍya ..	Māṟaṉ-Śaḍaiyaṉ ..	4 + 1 + [1]st year.	Do. ..	Damaged.
365	On the same wall	Chōḷa ..	Chakravartin śrī-Kulōttuṅga-Chōḷadēva ..	[29]th year.	Do. ..	Sale of land for a lamp. The village is called Tirukkuraṅgāḍuturai in Tiraimūr-nāḍu, a sub-division of Būpālakulavalli-vaḷanāḍu. Mentions Śuṅgandavirttaṉ *i.e.* perhaps the river mentioned in No. 363.
366	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Rājakēsarivar[man *alias*] T[ribhuvanacha]kravartin śrī-Kulōttuṅga Chō[ḷadē]va.	10th ,, ..	Do. ..	Mentions Vēdagōmapuram in Vikrama-Śōḷa-chaturvēdimaṅgalam.
367	On the same wall	Do. ..	Rājakē[sarivarmān *alias*?] Tribhuvanachakravartin .	Lost ..	Do. ..	Gift of a lamp.
368	Do. ..	Do. ..	Tribhuvanachakravartin śrī-R[ā]ja[rā]jadēva	16th year ..	Do. ..	Sale of land. Mentions Śuṅgandavirtta-Śōḷa-Pēṟāṟu.
369	Do. ..	Do. ..	Tribhuvanachakra[vartin] śrī-[Vī]rarājēndradēva ..	[2]nd ,, ..	Do. ..	Gift of money.
370	Do. ..	Do. ..	Rājakēsa[rivarman *alias* Tri]bhuvanachakravar[tin śrī-Kulō]ttuṅga-Chōḷadēva.	5th ,, ..	Do. ..	Damaged. Gift of a lamp.
371	On the south wall of the first *prākāra* of the Mayūranāthasvāmin temple at Māyavaram.	Do. ..	Tribhuvanachakravartin śrī-Rāsa (rāja) rāja [dēva]- ..	2[4?] + 1 + 1st year.	Do. ..	Gift of money.
372	In one of the shrines in the northern side of the same temple.	Do. ..	Tribhuvanachakravartin śrī-[Rā]jarājadēva ..	14th year ..	Do. ..	Gift of land to the shrine of the goddess called Tirupaḷḷi-aṟai-Nachchiyār in the temple of Tirumaiyilāḍuturai-uḍaiyār.
373	On a stone built into the floor in front of the central shrine in the same temple.				Do. ..	Fragment.
374	On the north wall of the *maṇḍapa* in front of the central shrine in the Pañchanadēśvara temple in the same village.			31st year ..	Do. ..	Damaged. Seems to record a gift of land.
375	On the same wall		Tribhuvanachakravartin Kōṉērinmaikoṇḍaṉ ..	32nd ,, ..	Do. ..	Connected with No. 374. The temple is described as in No. 377 below.

B.—Stone inscriptions copied in 1904—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
376	On the same wall ..		Not mentioned	[19]th year	Tamil ..	Mentions the [Vik]kirama-Śōḷan-*maḍam* and Kulōttuṅga-Śōḷanallūr *alias* Kulōttuṅga-Śōḷan-Kuṟṟālam. Refers to the 21st year of Uḍaiyār Śuṅgandavittaruḷina Kulōttuṅga-Śōḷadēvar.
377	Do. ..			19th	Do. ..	Gift of land to the image of Tiruvaiyāṟudaiyār set up at Kulōttuṅga Śōḷanallūr *alias* Kulōttuṅga Śōḷan-Kuṟṟalam in Tiruvaḷundūr-nāḍu, a sub-division of Jayaṅgoṇḍachōḷavaḷanāḍu. Refers also to the 21st year of Śuṅganduvittaruḷina Kulōttuṅga-Śōḷadēvar.
378	On the north wall of the *maṇḍapa* in front of the central shrine in the Pañchanadēśvara temple at Māyavaram.		Tribhuvanachakravartin Kōnērinmaikoṇḍān ..	30th ,,	Do, ..	Gift of land.
379	On the same wall		Not mentioned	30th ,,	Do. ..	Gift of land. Refers to the 21st year of Uḍaiyār Śuṅgandavittaruḷina Kulōttuṅga-Śōḷadēvar.
380	Do. ..	Chōḷa .	[Tribhuvanachakravartin] śrī-Kulōttuṅga-Chō[ḷadēva], 'who was pleased to take [Madura], Īḻam (Ceylon), Karuvū[r] and the crowned head of the Pāṇḍya.	25th ,,	Do.	Gift of land to the temple of Uḍaiyār Tiruvaiyāṟudaiyār at Kulōttuṅga Śōḷan-Kuṟṟālam in Tiruvaḷundūr-nāḍu, a sub-division of Jayaṅgoṇḍachōḷavaḷanāḍu.
381	On the east wall of the same *maṇḍapa*	Do. .	[Tribhuvana]chakravartin [śrī-Ku]lōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.	25th ,,	Do.	Gift of paddy. Mentions Śivapāda[s]ēgara-chaturvēdimaṅgalam.
382	On the same wall	Do. ..	Tribhuvanachakravartin Tribhuvanavīra[dē]va, 'who was pleased to take Marudai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors.'	33rd ,,	Do. ..	Gift of land by the *sabhā* of Nallūr Paḍukkuḍi..
383	Do. ..	Do. ..	Tribhuvanachakravartin śrī-Kulōtt[uṅga] Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Ka[ruvūr and the crowned head of the Pāṇḍya].'	25th ,,	Do. ..	Gift of land.
384	Do. ..	Do. ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	Damaged ..	Do. ..	Do.
385	On the south wall of the same *maṇḍapa*	Do.	[Tribhuvanachakra]vartin śrī-Kulōttuṅga-Chōḷa[dēva], 'who took Madura, Īḻam (Ceylon) and was pleased to take the crowned head of [the Pāṇḍya].'	19th year .	Do. ..	Sale of land.
386	On the north wall of the *maṇḍapa* in front of the central shrine in the Airāvatēśvara temple at Maruttuvakkuḍi.	Do. .	[Tribhuvanachakravartin śrī]-Tribhuvanavīradēva, 'who took Madura, [Īḻam (Ceylon) and Karuvūr and was pleased to take the crowned head] of the Pāṇḍya and to perform [the anointment of heroes and] the anointment [of victors].'	39th ,, ..	Do. ..	Gift of land to provide for daily requirements. Refers to the 25th and 25th years of the king.
387	On the same wall ..		Tribhuvana[chakravartin Kō]nērinmaikoṇḍā]n ..	21st ,, ..	Do .	The temple is called Uḍaiyār Tiruviḍaikkuḷamuḍaiyār at Āṉaichchūl in [Tiraimūr-nāḍu], a sub-division of Uyyakkoṇḍārvaḷanāḍu.
388	Do. ..		Tribhuvanachakravartin Kōnērinme[lkoṇḍā]n ..	21st ,, ..	Do. ..	Gift of land. Refers to the 40th year of some unnamed king.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the north wall of the *mandapa* in front of the central shrine in the Airāvatēśvara temple at Maruttuvakkuḍi.			21st year	Tamil ..	Gift of land to provide for the daily requirements of the temple of Tiruviḍaikkulammuḍaiyār at Āṇaichchūl in Tiraimūr-nāḍu, a sub-division of Uyyakkoṇḍārvaḷanāḍu. Refers to the 40th year of Tribhuvanavīradēva.
390	On the same wall	Chōḷa ..	Tribhuvanachchkravartin [śrī-Kulōttuṅga-Chōḷadēva], 'who was pleased to take Madura, Īḻam (Ceylon), [Karuvūr] and the crowned head of the Pāṇḍya.'	2[7]th ,,	Do. ..	Refers to the revenue survey (*alavu*) in the 16th year of Śuṅgandavi[rttaru]ḷina Kulōttuṅga Śōḷadēva.
391	Do. ..		....	21st ,, ..	Do	Gift of land. Refers to the 40th year of Periyadēvar Tribuvanavīradēva. Mentions Tiraimūr *alias* Ulaguyyakkoṇḍa Śōḷa-chaturvēdimaṅgalam in Viḷaināḍu, a district of [Ja]yaṅgoṇḍa-Chōḷavaḷanāḍu.
392	On the south wall of the same *mandapa* ..	Chōḷa ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who took Madura and was pleased to take the crowned head of the Pāṇḍya.'	16th ,, ..	Do ..	Gift of land. Mentions Śivapādaśēkharanallūr which was a *mēlvēṭṭuppēṟu* and refers to two Jaina temples (*palli*) at Jananathapuram, called Chēdikulamāṇikkaperumbaḷḷi and Gaṅgakulasundarapperumbaḷḷi.
393	On the same wall ..	Do.	Parakēsarivarman *alias* Tribhuvana[cha]kravartin śrī-Kulōttuṅga-Chōḷadēva, 'who was pleased to take [Madura].'	10th ,, ..	Do. ..	Registers the foundation of a village (*agaram*) called Kulōttuṅga-Sōḷan-Nīyāyapari[pāla]-chaturvēdi-maṅgalam by taking land from several villages.
394	On the stone set up on the bank of the Uyyakkoṇḍān channel near the surplus sluice.	Nāyaka	Māṅgammagāru, queen of Viśvanātha-Nāyani-Chokka-Nāyanivāru.	Śaka 1626 current, Tāraṇa.	Telugu	Records the construction of the sluice (*kaliṅgulu*) by a Brāhmaṇa.
395	On a boulder of the Pañchapāṇḍavamalai at Kīḻavaḷavu near Mēlūr.			....	Vaṭṭeḻuttu.	Records that a certain Śaṅgaran Sirivallavan caused an image to be cut on the rock, gave 30 sheep for a lamp and an endowment for daily offerings.
396	On the door-post of the *mandapa* in front of the Sokkanāthasvāmin temple at Kīḻakkarai.			Śaka 1[4]53 expired, Vikṛita.	Tamil ..	Registers an agreement by which half a *paṇam* was to be given on every 100 pearls sold in Kīḻakkarai and the proceeds to be utilised for worship and repairs to the temple of Niṉaittumuḍitta Piḷḷaiyār.
397	On a slab set up in the same temple ..	Sētupati ..	Tirumalai-Sētupati-Mahārāja (?) ..		Do. ..	Damaged. Mentions Kōdaimaṅgalam *alias* Niṉaittadududitta-Vināyagar-paṭṭanam.
398	On a second slab in the Śokkanāthasvāmin temple at Kīḻakkarai.			Śaka 146*..	Do. ..	Mentions Achyu[ta]raya Tummuśi-Nāyakkar and [Kīḻa]kkarai *alias* Niṉaittadumuḍittan-paṭṭinam.
	On the door-post of the Kumiḷīśvara temple at Koḍumaḷūr.			4th year ..	Do ..	Beginning mutilated. Gift of land to the temple of Utta[ma]-Pāṇḍya-Īsvaramuḍaiyār at Mēlaikkoḍumaḷūr *alias* Uttama-Pāṇḍiyanallūr in Vaḍa[ta]lai-Sembināḍu.
400	On the west wall of the same temple	Vijaya-nagara.	Vīrapratāpa Imma[ḍi]-Achyutadēva Mahārāyu ..	Śaka 1[4]56 expired, Jaya.	Do. ..	Records the gift of the village of Mēlailkkoḍumaḷūr *alias* Uttamapāṇḍiyanallūr in Vaḍatalai-Sembi nāḍu for worship in the temple of Sētumādhava-Perumāḷ and for repairs to the temple of Rāmanātha.
401	On the door-posts of the Īśvara temple at Peruṅgaruṇai.	Chōḷa ..	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	44th year ..	Do. ..	Incomplete. Seems to record a gift of land to the temple of Tiru[vē]laikkāṟa-mūṉṟukai-Īśvaramuḍaiya-Mahādēvar. Mentions Madurāntaka vaḷanāḍu in Rājarāja-Pāṇḍināḍu.
402	On stones built into the base of the same temple.	Pāṇḍya ..	[Tribhu]vanachakravartin Vīra-Pāṇḍyadēva, '[who took] Īḻam (Ceylon), Kongu and Śōḷa-ma[ṇḍalam]'.	14th ,, ..	Do ..	These are fragments.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
403	On the west and south walls of the Paṭṭābhirāmasvāmin temple in the same village.			Śaka 1480 expired, Siddhārthin.	Tamil ..	Registers the gift of the village of [Ś]iṟuguḍi *alias* Tiruvāḷanaḷḷūr in Peruṅgaruṇaippaṟṟu to the temple of Nayiṉār Peruṅgaruṇai-Perumāḷ.
404	On the door-post of the *maṇḍapa* in front of the Varadarāja-Perumāḷ temple in the same village, right of entrance.			Manmatha (Śaka 1513).	Grantha.	Fragment. Mentions Kṛishṇabhūpa, son of Vīrabhūpa
405	In the same place, left of entrance	..	Sundaraśa (Sundara Pāṇḍya ?)	..	Do. ..	Gift of land in Kaliśēkhara-maṅgalam to Brāhmaṇas.
406	On the stone built in to the base of the *gōpura* of the same temple, right of entrance.	Pāṇḍya..	Tribhuvanachakra[vartin] Ku[la]śēkharadēva ..	2nd year ..	Tamil ..	Fragment. Seems to record a gift of land.
407	On a second stone built into the same base, left of entrance.	Do.	[Tribhu]vanachakravartin Sundara-Pāṇḍyadēva ..	3rd ..	Do. ..	Fragment. To the right of this is another much worn fragment belonging apparently to Māṟavarman Sundara-Pāṇḍya I.
408	On stones lying in front of the Maḷavanātha (Jaina) temple at Hanumantaguḍi.	Vijayanagara.	Lost ..	Śaka 1445 expired.	Do.	Fragments. One of them mentions Jinēndramaṅgalam *alias* Kuruvaḍimiḍi . . . . . in Muttūṟṟu-kūṟṟam and Añjukōṭṭai in the same *kūṟṟam*.
409	On the west wall of the central shrine in the Rājēndrachōḻēśvara temple at Periyakuḷam.	Pāṇḍya..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	26th year	Do. ..	Built in at the end. Gift of lamps. The temple is called Rājēndra-Chō[ḻīśva]ramuḍaiya-Nāyaṉār. Mentions Alaṅguḷam in Mēṉeduṅgaḷa-nāḍu and the *muppaduvaṭṭam* of the temple.
410	On the same wall ..			Virōdhi [kṛit].	Do. ..	Built in at the end. The temple is called Rājē[ndra]-Chōḻīśvaramuḍaiya-Nāyiṉār at Pe[ri]yakuḷam in Seḍuṅguḷa-nāḍu.
411	On the south wall of the Subrahmaṇya shrine in the same temple.	Pāṇḍya..	Māṟavarman [*alias* Tribhu]vanachakravartin Sundara-Pāṇḍya[dēva].	1[5]th year.	Do.	Fragment.
412	On the west wall of the same shrine ..	Do.	Māṟ[a]varman *alias* Tribhuva[na]chakravartin Sundara-Pāṇḍyadēva.	15th ,,	Do.	Do.
413	On a stone built into the floor of the *ardha-maṇḍapa* of the same shrine.	Do.	Māṟavarman *alias* Tribhuvanachakravartin . . . . 'who was pleased to perform the anointment of heroes.	*7+1+1st year.	Do. ..	Do.
414	On stones built into the floor of the court-yard of the same temple.	Do.	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to perform the anointment of heroes . . . .'	*+1+1st year.	Do. ..	Do.
415	On a stone built into the west wall of the Kailāsanātha temple on the hill near the same village.		....		Do. ..	Records the gift of the stone.
416	On the west, south and north bases of the same temple.	Pāṇḍya ..	Māṟavarman *alias* Tirubhuva[nacha]kravartin Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigoṇḍachōḻapuram.	17+1+1st year.	Do. ..	Gift of land to the temple of Tirumalaiyil Na[ya]ṉār at Veḷakularāma-nallūr in Mēṉeduṅgaḷa-nāḍu.
417	On the rock to the west of the same temple ..				Grantha.	Damaged. Mentions Sundararājā (Aḻagiya-Perumāḷ in Tamil).
418	On the same rock			..	Do.	Do. do.
419	On a slab set up in a field near the same village.			Śārvarin ..	Tamil ..	On the same slab is another Tamil record dated in the Pārthiva year.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
420	On a slab set up in the Aḷagiri-Perumāḷ temple at Gūḍalūr.		Kulaśēkhara Perūmāḷ	Śaka 1591 expired and Kollam 844, Kīlaka.	Tamil ..	Gift of land in Gūḍalūr by the king to Neḍumākkal-Paṇikkar in order to provide for worship at the following temples: Mangāladēvi-Amman, Aḷagar, Vanmīkanāthasvāmin, Periyārru-Śāsta Puṇaiyārru Śāsta and Naḍaikkal-Bhagavati.
421	On the south wall of the Subrahmaṇya temple at Kambam.	Pāṇḍya ..	[Jaṭāvarman *alias* Tribhuva]nachakravartin Vīra-Pāṇḍyadēva, 'who took Īḻam (Ceylon), Kongu and [śōḻa-maṇḍalam].'	[10]th year.	Do. ..	Gift of land to the shrine of [Ś]ēvagattēvar *alias* Tiracheheṇḍ piḍittapiḷḷai.
422	On a stone lying near the Kaṇṇīśvara temple at Vīrapāṇḍi.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva	11 + [2]nd year.	Do. ..	Menttons one of the sons (disciples ?) of Aghōradēva of the Nandikēśvara *samtāna* and the Āmuṇḍāmaḍam.
423	On a second stone in the same place ..	Do.	Vikkira-Pāṇḍyadēva ..	5th „ ..	Do. ..	Mentions the temple of Kaṇṇuḍai-Īchcharamuḍaiya-Nāyaṇa[r].
424	On a third stone in the same place ..	Vijayanagara	Krishṇadēva-Mahārāya ..	Śaka 1451, [Sarva]-dhārin.	Do. ..	The temple is called Uḍaiyar Kaṇṇīśuramuḍaiya-Nayiṇār at Pullainallūr *alias* Vīra-Pāṇḍiya-nallūr.
425	On a fourth stone in the same place ..	Pāṇḍya.	Tribhuvanachakravartin Vikrama-Pāṇḍyadēva ..	5 + 1st year.	Do. ..	Fragment. Mentions Pullinallūr in Aḷa-nāḍu.
426	On a fifth stone in the same place ..	Do.	Vikrama-Pāṇḍyadēva	5 + 2nd „	Do. ..	Mentions the temple of Uḍaiyār Kaṇṇuḍai-Īchcharamuḍaiya-Nāyaṇar at Pullinallūr in [A]ḷanāḍu.
427	On a sixth stone in the same place ..	Do.	Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḻa country.	13th „	Do. ..	Records the construction of the door-way of the *ardha-maṇḍapa* in the temple of Kaṇṇuḍaiy-Īchcharamuḍaiya-Nayaṇar at Pullinallūr in Aḷa-nāḍu, a sub-division of Paṇḍimaṇḍalam.
428	On the south wall of the central shrine in the Rājasiṁhēśvara temple at Śiṇṇamaṇūr.	Do.	Māṟavarman *alias* [Tribhuva]nachakravartin Kulaśēkharadēva, 'who was pleased to take every country'.	3rd „	Do. ..	Registers a sale of land. Mentions the temple of Rājasiṁhēśvaramuḍaiya-Nāyaṇār [in śrī Arikēsarinallūr, a *brahmadēya* in Aḷa-nāḍu.
429	On the same wall	Do.	Māṟavarman *alias* Tribhu[vanachakravartin] Kulaśēkharadēva, 'who was pleased to take every country'.	41st year ..	Do. ..	Mutilated at the end. Refers to the 10th year of Srī-Sundara-Pāṇḍyadēva.
430	Do. ..	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	26th „ ..	Do. ..	Gift of the proceeds of contributions on the sale of certain articles of merchandise. Mentions Piḷḷai-Kulaśēkhara-Mahābeli-Vāṇarāyar also the temple of Vikrama-Peṇḍīśvaramuḍaiya-Nāyaṇār at Sīvallavaṇ-paḍaivīḍu.
431	On the north wall of the same shrine ..	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.	41st „ ..	Do. ..	Unfinished. The temple is called Uḍaiyār. Tiruppūlāndurai uraiuḍaiyār *alias* Rājasimha-Chōḻīśvaramuḍaiyār at Arikēsar[i]nallūr.
432	On the same wall ..	Do.	Do. do.	[2]6th year.	Do. ..	Gift of land by the *mahāsabhā*, the *paṇṇai seyeārgaḷ* and the *veliśeyvārgal* of Śrī-Arikēsarinallūr, a *brahmadēya* in Aḷānāḍu. Mentions the Sūruḷiāṟu.
433	On the north wall of the central shrine in the Rājasimhēśvara temple at Śiṇṇamaṇūr.	Do. ..	Jaṭāvarman *alias* Tribhuvana[chakrava]rtin Sundara-Pāṇḍyadēva.	6th year..	Tamil ..	Gift of the proceeds of tolls levied on certain articles of merchandise.
434	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakaavartin Sundara-Pāṇḍyadēva.	7th „ ..	Do. ..	Gift of certain contributions on exports for maintaining a flower garden. Mentions the temple referred to in No. 430.
435	On the south wall of the shrine of the goddess Śivakāmī in the same temple.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin [Kulaśēkharadēva], 'who was pleased to take every country.'	[3]rd „ ..	Do. ..	Damaged. Seems to record a gift of land.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
436	On stones built into the *maṇḍapa* in front of the same temple.	Pāṇḍya..	[Māravarman *alias*] Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	10th year..	Tamil ..	Stones out of order.
437	On the south wall of the Lakshmīnārāyaṇa-Perumāḷ temple in the same village.	Do. ..	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva ..	15th „ ..	Do. ..	Gift of money for a lamp.
438	On the same wall				Vaṭṭeḻuttu	Gift of a lamp to the temple of Tirunaḍuvūr-Paṭṭarngar in Arudēsarinallūr. Mentions Vāduvūr in Teṉ-Parappu-nāḍu.
439	On the west wall of the same temple ..	Chōḷa ..	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva	5th year..	Tamil ..	The conquests extend up to Maṇṇaikkaḍakkam. Sale of land for a lamp to the shrine of Durgā-Paramēśvariyār by the assemblies of three villages, viz., Arikēsarinallūr, Arapadaśēkharamaṅgalam and Mandaragauravamaṅgalam.
440	On the same wall ..	Pāṇḍya .	Sadaiyamāra[ṉ] ..	46th „ ..	Do. ..	Registers an agreement referring to a channel called Śrīkaṇḍavāykkāl.
441	Do. ..	Do. ..	[Śa]ḍ[ai]yanāra[ṉ] ..	2 + (8 ?)th year.	Vaṭṭeḻuttu	Gift of gold for a lamp to the temple of Tirunaḍu[vu-Paṭṭā]ragar in Arikēsarinallūr, a *brahmadēya* in [A]ḷa-[nāḍu].
442	Do. ..	Do. ..	Tribhuvana[cha]kravartin Kulaśēkharadēva ..	(9)th year..	Tamil ..	Gift of 50 sheep for a lamp to the Naḍuvilkōyil at Tirupputtūr (a hamlet of ?) Arikēsarinallūr, a *brahmadēya* in Aḷa-nāḍu.
443	On the north wall of the same temple ..	Chōḷa ..	Parakēsarivarman ..	36th „ ..	Vaṭṭeḻuttu	Incomplete. Gift of a lamp. Mentions Arikēśari-nallūr.
444	On the same wall ..	..	Lost	2nd „ ..	Tamil ..	Fragment.
445	Do. ..	Pāṇḍya..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva	(30) + 1st year.	Do.	Do.
446	Do. ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva ..	11th year..	Do. ..	Gift of a lamp. A few Vaṭṭeḻuttu letters are engraved on the right side of this inscription.
447	On the north wall of the Lakshmīnārāyaṇa-Perumāḷ temple at Śiṉṉamaṉūr.	Do. ..	Śaḍaiyamaraṉ	2 + 7th year.	Vaṭṭeḻuttu	Gift of 50 sheep for a lamp by a certain Nāgaṉ Vikkira-mādichchaṉ.
448	On the same wall	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva ..	9th year..	Tamil ..	Gift of 50 sheep for a lamp.
449	Do. ..	Do. ..	[Māṟa]varman *alias* Tribhuva[na]chakravartin [Sundara-P[ā]ṇḍyadēva, "who was [pleased] to present the Chōḷa country."	11th „ ..	Do. ..	Fragment. Damaged.
450	Do. ..	Do. ..	[Jaṭāvarman (?) *alias* Tri]bhuvanachakravartin Kula-śēkharadēva.	2nd „ ..	Do. ..	Appears to register a grant of land.
451	On the north, west and south walls of the same temple.	Do. ..	Jaṭā[varman *alias*] Tribhuvanachakravartin Kulaśēkhara-[dēva].	13th + * year.	Do. ..	Stones out of order. One of them mentions the 3 + 18th year of some king.
452	On a stone built into the wall of the kitchen in the same temple.	Chōḷa ..	Rājēndra [Chōḷadēva ?] ..	4th year..	Do. ..	Damaged. Mentions the assemblies of Arikēśa[ri]-nallūr, Mandira[gauravama]ṅgalam and [A]rapada-[ś]ēkharamaṅgalam and Tirupput[tur], which was apparently a hamlet of the other three.
453	On a stone lying in front of the same temple.				Vaṭṭeḻuttu	Fragment.
454	On a pillar lying in the same place				Do.	Fragment. Seems to mention Tirupputtūr.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On the door-post of the central shrine in the Chōḷēśvara temple at Periyakōṭṭai; left side.	Chōḷa (?).	Vikrama-Chōḷadēva ..	17 + 3rd year.	Tamil ..	Records the gift of the door-post by a native of Pulariyūr in Aṇḍa-nāḍu.
456	In the same place; right side	Do.	Vīrarājēndradēva ..	15 + 3rd year.	Do. ..	Records the gift of the door-post by a native of Pulariyūr in Poṅgālurkāṇa-n[ā]ḍu (Poṅgālūkkā-nāḍu).
457	On the north wall of the same shrine	Do.	Vikrama-Chōḷadēva ..	22nd year.	Do. ..	Fragment. Close to this is another fragment belonging to the 9th year of the reign of a Pāṇḍya king whose name is lost.
458	On the south wall of the same shrine		[Rā]jakēsarivarman *alias* Tribhuvanachakravartin ..	Lost ..	Do. ..	Fragment. Records the gift of a lamp to (the shrine of) Nachchiṉārkiṉiyār. Another fragment refers itself to the reign of a Pāṇḍya king whose name is lost. A third one is dated in the 11th year of some king.
459	On the rock north of the shrine in the same temple.	Pāṇḍya.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year .	Do. ..	Gift of money for offerings to the temple of Ariyapirāṭṭichchuramuḍaiyār (at Tiruppākkiyam in Aṇḍa-nāḍu?).
460	On the south wall of the Bṛihadāmbā shrine in the same temple.		Tribhuva[na]chakra[va]rtin Kō[n]ērkoṇḍaṉ ..		Do. ..	Incomplete. Refers to a disturbance in the 9th year of the king's reign.
461	On the south wall of the Bṛihadāmbā shrine in the Chōḷēśvara temple at Periyakōṭṭai.		Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Vīrarājēndradēva.	Lost ..	Do. ..	Gift of money for a lamp to the shrine of Chaṇḍēśvara-Piḷḷaiyār.
462	On the same wall	Chōḷa [?].	Tribhuvanachakravartin Vikrama-Chōḷadēva ..	8th year.	Do. ..	Gift of money for a lamp to the shrine of Tiruppāṇḍīśoramuḍaiyār.
463	Do. ..		[Tribhuvanachakra]vartin Kōṉērimaikoṇḍāṉ ..	13th „	Do. ..	Incomplete. Seems to record the grant of certain privileges.
464	Do. ..		Rājakēsarivarman *alias* Tribhuvanachakravartin-Vīrarājēndradēva.	Lost ..	Do. ..	Fragment. The temple *pūjāris* who were entrusted with the endowment seem to be the same as in No. 462 above.
465	Do.	....	[Tribhuvanacha]kravartin	....	Do. ..	Damaged. Fragment.
466	On the west wall of the same shrine	....	Lost	8th year.	Do. ..	Much damaged.
467	On the same wall	....	Tri[bhuvanachakra]vartin Tribhu[varavīra ?]dēva ..	3rd „	Do. ..	Do.
468	On the north wall of the same shrine	Pāṇḍya.	Tribhuvanacha[kra]vartin Vīra-Pā[ṇḍ]yadēva	5th „	Do. ..	Gift of money for a lamp to the temple of Uḍaiyār Tiruppāṇḍīśaramuḍaiyār at Āḻvāṉkōil *alias* Vīra-[Ch]ōḷadēvanallūr.
469	On the same wall ..	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇ[ḍya]dēva.	29th „	Do.	Gift for offerings to the temple of Pāṇḍīsuramudaiya-Nā-[ya]ṉār at Āḻvāṉkōil in Aṇḍa-nāḍu.
470	On the north, west and south walls of the Kaḍali-Narasiṁha-Perumāḷ temple in the same village.			[Ja]ya ..	Do.	Records the building of the temple of Kadiriṉāga(nātha)-Perumāḷ and of a tank by an agent of Vīrappa-Nāyakkar-Aiyaṉ, 'who levied tribute from every country.'
471	On a boulder north of the same temple ..		Kaṇḍa[ku]ṭṭa[a]ṉ (?)	[2 ?] + 1 + 1st year.	Vaṭṭeḻuttu.	Damaged. Registers provision for offerings and lamps by a certain Pāradayaṉ Brahmaśrīrājaṉ.
472	On a rock in a field to the west of the same village.			[Ja]ya .	Tamil ..	In modern characters. Records a private gift. Mentions Tirumalai Śiṉṉappa-Nāyakkar.
473	On the south wall of the Kailāsanātha temple at Rishiyūr.	Chōḷa ..	Śrī-Kulōttuṅ[ga]-Chōḷadēva	[2]8th year	Do. ..	Gift of money to the temple of Tiruvagat[tīśura]-muḍaiyār.
474	On the same wall	Do. ..	Tribhuva[na]chakra[vartin] . . . . Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	Lost ..	Do. ..	Mutilated. Gift of land.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the same wall	Chōḷa ..	Tribhuvana[chakravartin] śrī-Kulōttuṅga - Chōḷadēva, 'who was pleased to take [Madura], Īḻam (Ceylon), the crowned head of the Pāṇḍya and [Karuvūr].'	25th year ..	Tamil ..	Gift of land for a lamp to the temple of Tiruvagattīś-varamuḍaiyār at Piḷiśūr in Pa[m]buṇi-kūṟṟam, a sub-division of [Śut]tamali-vaḷanāḍu.
476	On the north wall of the Kailāsanātha temple at Rishiyūr.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who took Madura, Īḻam (Ceylon), Ka[ruvū]r and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year ..	Do.	Gift of land by Malaiyappiyarāyaṉ to the temple of Tiruvā[ṇai]kkāvuḍaiyūr at Perumūr in Veṇṇi-kūṟṟam, a sub-division of Śuttamali-va[ḷa]nāḍu. The donor had married a daughter of Kulōttuṅga-Chōḷa-Vāṇakōvaraiyar of Kaḷattūr.
477	On the south wall of the central shrine in the Chōḷēśvara temple at Kuttālam.		Not mentioned ..	4th „ ..	Do. ..	Gift of land. Records an order of Jayadara-Pallava-raiyar. Kuṟṟālam belonged to Jayaṅgoṇḍa-Chōḷa-vaḷanāḍu. Mentions the temple of Vikkiramachōḷīś-varamuḍaiyār.
78	On the south wall of the central shrine in the Ōṁkārēśvara temple in the same village.		[Tri]bhuvanachakrav[artin] . . . . Madura, Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	Lost ..	Do. ..	Mutilated. In a small inscription close to this, the name [Ō]ṅgāra Īśvaramuḍaiya-Paramasvāmikku occurs.
479	On the same wall ..	Chōḷa ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva. 'who was pleased to take Madura, Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	25th year..	Do. ..	Gift of land to the temple of Ōngarīśvaramuḍaiyār built by Piḷḷai Jayadara-Pallavaraiyar.
480	Do. ..	Do. ..	Tribhuvanachakra[varti śrī[Ku]lōttuṅga Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	35th „ ..	Do. ..	Gift of land. Mentions Pallavanārāyaṇapuram *alias* Ulagamādēvipuram in Tiru va[ḷu]ṉ]dūrnāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-vaḷanāḍu.
481	On the west wall of the same shrine ..		Tribhuvanachakravartin Kōṉērimēṉkoṇḍāṉ	38th „ ..	Do. ..	Mutilated in the middle. Seems to record a gift of land.
482	On the north wall of the *maṇḍapa* in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Śrī-Kulōttuṅga Chōḷa[dēva], 'who was pleased to take (Madura), Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	2[5]th „ ..	Do. ..	Gift of land to the temple of [Ō]ṅgarīśvaramuḍaiyār built by Arayaṉ Āḷuḍaiyanā[ya]gaṉār *alias* Jaya-dhara-Pallavaraiyar. Mentions Kāvirinallūr, a *dēvadāna* of the temple of Uḍaiyār Śoṉṉavāṟarivār at Viṅguṉirtturu[t]ti.
483	On the same wall ..		Tribhuvanachakravartin Kōṉērimeṉkoṇḍāṉ	29th „ ..	Do. ..	Mentions the shrine of Vikkiramachōḷiśvaramuḍaiyār at Kulōttuṅga-Śōḻan-Kuṟṟālam in Virudarajabhayaṃ-kara-vaḷanāḍu. Refers to the revenue survey in the 16th year of Śuṅgandavitta-Kulōttuṅga-Chōḷadēva. The royal order is addressed to Vāṇādarāyaṉ.
484	On the north and west walls of the Chaṇḍēś-vara shrine in the same temple.	Chōḷa .	Tribhuvanachakravartin Śrī-Kulōttuṅga]Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	25th „ ..	Do. ..	Gift of land. Mentions Annapuāyapuram in Tiruvaḷun-dur-nāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-vaḷa-nāḍu.
485	On the north wall of the central shrine in the Uttaravēdīśvara temple at Kuttālam.	Do. ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	9th „ ..	Do. ..	Sale of land to the temple of Viṅguṉirtiruttturutti-uḍaiya-Mahādēvar.
486	On the same wall ..	Do. ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva ..	5th „	Do.	Gift of money by a native of Gaṅgaikoṇḍachōḷapuram to the temple of Śoṉṉavāṟarivār at Viṅguṉirtti-rutturutti in Tiruvaḷundūr-nāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-vaḷanāḍu. The endowment was intended for feeding itinerant Śaiva devotees in order to secure success to the arms of the king.
487	On the east wall of the same shrine	Do. ..	Parakēsarivarman *alias* [śrī-Rā]jēndra-Chōḷadēva ..	8th „	Do. ..	Sale of land by the *sabhā* of Villavaṉmahādēvi-chatur-vēdimaṅgalam, a *brahmadēya* in Tiruvaḷundūr-nāḍu, a sub-division of [U]yyakkoṇḍār-vaḷanāḍu to the temple of Ti[ruk]kaṟṟaḷi-Mahādēva at Viṅguṉirtti-rutturutti.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the south wall of the same shrine		....	....	Grantha.	The temple is called Kalyāṇālaya.
489	On the north wall of the *maṇḍapa* in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin śrī[Vik]rama-Chōḷadēva ..	6th year.	Tamil ..	Gift of land by the *sabhā* of Uttamachōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Tiruveḷundūrnāḍu, a sub-division of Rayanārāyaṇa-vaḷanāḍu.
490	On the same wall ..	Do. ..	Tribhuvanachakravartin [śrī-Vi]krama-Chōḷadēva ..	5th „	Do. .	Gift of land by the *sabhā* of Pūlōgamāṇikka-chaturvēdimaṅgalam, a *brahmadēya* in Virudarājabhayaṁkara-vaḷanāḍu to the temple of Sōṇṇavārariyār at Vīṅguṇi[r]tiruttuṟutti.
491	Do. ..	Do. ..	Tribhuvanachakravartin śrī-Vikrama- hōḷadēva	3rd „	Do. ..	Gift of land by the *sabhā* of Pūlōgamāṇikka-chaturvēdimaṅgalam, a *brahmadēya* in Nallāṟṟūr-nāḍu, a sub-division of Virudarāyabhayaṁkara-vaḷanāḍu, to the temple of Uḍaiyār Sōṇṇavārariyār at Vīṅgunirtiruttuṟutti in Tiruveḷundūr-nāḍu, a sub-division of Tenkarai-Rājanārāyaṇa-vaḷanāḍu.
492	Do.	Do. ..	Do. ..	8th „	Do. ..	Gift of land by the same *sabhā* to the same temple.
493	On the north wall of the *maṇḍapa* in front of the central shrine in the Uttaravēdīśvara temple at Kuttālam.	Vijayanagara.	Bhujabala Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1440 expired, Dhātṛi	Do. ..	Gift of the proceeds of the taxes-*jōḍi* and *śūlavari* amounting to 90 *pon* in favour of the temple of Sōṇṇavārariyār. The gift was made by the king on the occasion of the *māmāṅgam* festival at the request of Basavarasa of Tiruppeya[r]ṟūr in Toṇḍai-maṇḍalam.
494	On the south wall of the same *maṇḍapa* ..			Śaka 1303 expired, Durma[ti].	Do. ..	Damaged. Seems to register the remission of certain taxes Kampaṇa Uḍaiyar is mentioned about the end of the inscription.
495	On the same wall.. ..	Chōḷa ..	Tribhuvanachakravartin śrī-Ra[je]ndra [Chōḷa]dēva ..	15th year..	Do. ..	Sale of a house site to a *maṭha*. Mentions the temple of Tiruchchattimuṟṟamuḍaiyār at Kiḷ-Paḷaiyāṟu *alias* Rā[ja]rā[ja]puram in Kulōttuṅga-Chōḷa-vaḷanāḍu.
496	On the first *gōpura* of the Subrahmaṇyasvāmin temple at Svāmimalai, right of entrance.	Vijayanagara.	Vīrapratāpa Kṛishṇa[dēva-Mahā]rāya ..	Śaka 1436 expired, Bhāva.	Grantha and Tamil.	Damaged. The *triśūla* and a peacock are engraved on the top of the inscription.
497	In the same place ..	Nāyaka.	Śevvappa-Nāyaka ..	Śaka 1495 expired, ...	Do.	Built in in the middle. Refers to the son of Timmappa-Nāyakkar of the *chaturtha-gōtra*, who was a native of Neḍuṅguṇṟam in Toṇḍa-maṇḍalam.
498	On a slab set up in the Kṛishṇasvāmin temple at Vijayanagara.	Vijayanagara.	Vīrapratāpa Vīra-Kṛishṇarāya-Mahārāya	Śaka 1435 expired, Bhāva.	Sanskrit and Kanarese.	Fresh copy of No. 25 of 1889.
499	On a broken slab built into the floor of the Chaṇḍikēśvara temple in the same village.	Do.	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1467, Viśvāvasu.	Kanarese.	Fresh copy of No. 35 of 1889.
500	On a broken slab in the underground temple at Vijayanagara.	Do.	Vīrapratāpa Vīra-Kṛishṇarāya-Mahārāya	Śaka 1435 Śrīmukha.	Do	Gift of land to the temple of Prasanna-Virūpāksha on the 'occasion of our coronation.'
501	On a rock near the Jaina temples in the same village.			Īśvara ..	Do.	Mentions Bukkayave, the queen (*ardhāṅgalakshmi*) of Vīra-Harihararāya (Harihara II ?).
502	On a detached stone lying in the Madanagōpālasvāmin temple at Madura.		Lost ..	38th year..	Vaṭṭeḻuttu	Fragment. Mentions Tirutturutti-Mahadēvar and Perumūr in Aṇḍa-nāḍu; seems to record the gift of a lamp.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
503	On another stone in the same place ..		Kōchcha . ..	Lost ..	Vaṭṭeḻuttu.	Fragment. Seems to record the gift of a lamp.
504	On a third stone in the same place ..		L st ..	+ 1 + 1 + 1st year.	Do. ..	Gift of a lamp by Ku[n]rañju[n]dari of Korravayir-chēri in Māḍamadirai to the temple at Tiruttuṟutti a *dēvadāna* in Aṇḍa-nāḍu.
505	On a fourth stone lying in the Madanagōpāla svamik temple at Madura.	..			Do. ..	Fragment ; seems to record a gift of cows.
506	On eight other stones in the same place ..	Pāṇḍya..	[Māravarman] *alias* Tribhuvanachak[ravartin] .	11 + [1]st year.	Tamil ..	One of the fragments mentions Parākrama-Pāṇḍyadēva and another the Śaivāchārya Śivagōchari-Mahādēva of the Bharadvāja-*gōtra*.
507	On the thirteenth stone in the same place ..	Do. ..	Tribhuvanachakravartin Srī[val]labhadēva ..	[2]nd	Do. ..	Records a gift by the queen Ulagamuḻududaiyāl.
508	On the fourteenth stone in the same place ..				Do. ..	The stone bears at the top the Pāṇḍya crest, *i.e.*, two fish with a *triśūla* between them. Records the gift of a flower-garden by the queen Eḻulagumuḻudu-muḍaiyāḷ.
509	On the fifteenth and sixteenth stones in the same place.				Do. ..	Fragments.
510	On thirteen other stones in the same place ..			Kaliyuga (mistake for 4647) Śaka 1468, Parābhaba.	Grantha and Sanskrit.	Purports to be the genealogy of the *mahāmaṇḍalēśvara* Ramarāja-Tirumalarāya-Mahārāja.
511	On the west wall of the same temple			Śaka 1520 expired, Hēvi-ḷamba.	Grantha and Tamil.	Unfinished.
512 to 528	Inscriptions on the Dharmarājaratha at Mahābalipuram.					*South Ind. Inscrs.* Vol. I. Nos. 1 to 17. Fresh copies for re-publication in the *Epigraphia Indica.*
529	On the third storey of the same *ratha*, west ..					The *ratha* is called Atyantakāma Pallavēsvara griham.
530	On a pillar of the rock-cut *maṇḍapa* south-west of the 'Gōpis' churn' in the same village.					Consists of the *biruda* Vāmāṅkuśa.
531	In the Gaṇēśa temple in the same village					*South Ind. Inscrs.* Vol. I. No. 18. For re-publication in the *Epigraphia Indica.*
532	In the Dharmarāja *maṇḍapa* in the same village.					*South Ind. Inscrs.* Vol. I. No. 19.
533	In the Rāmānuja *maṇḍapa* in the same village.					*South Ind. Inscrs.* Vol. I. No. 20.
534 and 535	On the right and left walls of the rock-cut *maṇḍapa* at Iḍaiyanpaḍal near Sāḷuvaṅkuppam.					*South Ind. Inscrs.* Vol. I. Nos. 21 and 22.
536 to 569	On slabs recently removed from Amarāvati to the Madras Museum.					For publication in the *Epigraphia Indica.*

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the south base of the *mandapa* in front of the central shrine in the Saumyanāthasvāmin temple at Nandalūr, 1st tier.				Grantha and Tamil.	Built in the beginning. Mentions Madurāntaka-Pottappichchōla-Nallamśittaraśan. The village of Nirantanūr is called a *brahmapuri*. Records the restoration by Nallamśittaraśan and his sons of a grant made jointly by Vatsarāja and a predecessor of the former.
571	On the same tier .. .	Chōla ..	Rājādhirājadēva	12th year, Hēmalamba.	Do.	Incomplete. Records a gift of land.
572	On the 2nd, 3rd and 4th tiers on the same base.	Do. ..	Vīra-Rājakēsari[varman *alias*] Chakravartin śrī-Kulōttuṅga-Chōladēva.	8th year ..	Do.	The temple is called Śrī-Kulōttuṅgachōla-Viṇṇagar-Āḻvār in śrī-Kulōttuṅga-Chōla-chaturvēdimaṅgalam, the *agara-brahmadēya* of Nirandanūr in Mērpākkai-nāḍu, a sub-division of Adhirājēndra-maṇḍalam. Madhurāntaka-Pottappichchōla-Siddharasa got the boundaries of the temple land engraved on stone.
573	On the 4th tier of the same base ..			Virōdhakṛit.	Do	Built in at the beginning.
574	On the 6th tier of the same base ..	Chōla ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōladēva ..	4th year, Pla[va].	Do.	Damaged; seems to record a gift of land.
575	On the lowermost portion of the south wall of the same *maṇḍapa*.			....	Do.	Gift of land in Pottappi to the temple of Śokka-Perumāl in Nirandanūr.
576	On the same wall	Chōla ..	Tribhuvanachakravartin śrī-Kulōttuṅga Chōladēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	33rd year, Prajāpati.	Do.	The temple is called Śokkapperumāl *alias* Śrī-Kulōttuṅgachōla-Viṇṇagar in Kulōttuṅga-Chōla-chaturvēdimaṅgalam, the *agara-brahmadēya* of Nirandanūr in Mērpākkai-nāḍu, a sub-division of Adhirājēndra-maṇḍalam.
577	On the 2nd, 3rd and 4th tiers of the west base of the same *maṇḍapa*.				Do.	Records a gift by Bhujabala Vīra[nā]rāyaṇa Āhavamalladēva Mahārāja and mentions Bhāskara-bhaṭṭōpādhyāya.
578	On the north base of the same *maṇḍapa*, 1st tier.	Chōla ..	Tribhuvanachakravartin śrī-Kulōttuṅga Chōladēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	26th year, Raktākshi.	Tamil ..	Records that Nallan-Siddharasa, son of Madhurāntaka Pottappichchōlan *alias* Erama-Siddharaśan, exempted from certain taxes three villages, *viz.*, Nirandanūr *alias* the *agara-brahmadēya* śrī-Kulōttuṅga-Chōla-chaturvēdimaṅgalam, Āndppūr *alias* Tyāgasamudra-chaturvēdimaṅgalam and Mantram *alias* Bhujabala-siddhi-chaturvēdimaṅgalam.
579	On the 2nd and 3rd tiers of the north base and on 3 tiers of the west base of the *maṇḍapa* in front of the central shrine in the Saumyanāthasvāmin temple at Nandalūr.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartinśrī Vikrama Chōladēva.	8th year and Śaka 1047, Viśvāvasu.	Grantha and Tamil.	Records the gift of a village (in 70 shares), by the *mahāmaṇḍalēśvara* Vimalādityadēva, ruler of Pottapi, for the success of the king's arms. The donor was the son of Siddharasa and was called Madhurāntaka-Pottappi-Chōla.
580	On the 5th tier of the north base, the north and west walls of the same *maṇḍapa* and the north wall of the central shrine in the same temple.	Do. ..	Vīrarājēndra-Chōladēva	13th year, Pingala.	Do.	Contains a genealogy of the Telugu-Chōḍa chief Manmasiddha. Then there is a Telugu passage in Grantha characters and the end is in Tamil.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
581	On the 4th tier of the same base ..	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	31st year, Vibhava.	Tamil	Gift of land for two lamps to the god Śokkapperumal of the temple of Kulōttuṅgachōḷa-Viṇṇagar- Emberumāṉ by Payirappi-Reḍḍi, son of Pūmi-Reḍḍi, the *maṉṟāḍuvār* of Taṅgaṭṭūr in Meṟpākkai-nāḍu, a sub-division of Adhirājēndramaṇḍalam.
582	On the 1st tier of the east base of the same *maṇḍapa* ; right of entrance.	Do ..	Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	31st year, Śukla.	Do.	Gift of lamps by Madurāntaka-Pottappichchōḷa Tirukkāḷattidēva for the merit of his father Manumaśittaraśaṉ, and of Nallasiddharasa.
583	On the 2nd tier of the same base ..	Do. ..	[Para]kēsarivarman *alias* Chak[ravartin śrī-Vikrama-Chō]ḷadēva.	3rd year and Śaka 104[4], Śārvarin.	Do. ..	Built in at the beginning. Records a gift by the *mahāmaṇḍalēśvara* Bettarasa, who was ruling Pottappi-nāḍu, for the success of the king's arms.
584	On the 3rd and 4th tiers of the same base ..				Do. ..	Built in at the beginning. Records a gift by Madhurantaka-Pottappi-Chōḷa Vimalādityadēva, son of Siddharasa.
585	On the 2nd and 3rd tiers of the same base; left of entrance.			Inaccessible	Do. ..	Built in at the end. The *mahāmaṇḍalēśvara* Madurāntaka-Pottappi-Chōḷa-Siddharasa was ruling Pottappi-nāḍu.
586	On the 4th tier of the same base ..	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	3rd year, [Plava].	Do. ..	Built in at the end. Gift of two lamps [by a native of] Maṅgāḍu in Kulōttuṅgachōḷa-valanāḍu, a sub-division of Jayaṅgoṇḍa-Chōḷa-maṇḍalam.
587	On the 5th and 6th tiers of the same base ..	Do. ..	Do.	5th year, Śubhakrit	Do. ..	Built in at the end.
588	On the south wall of the central shrine in the same temple.	Pāṇḍya ..	Su[illegible] Pāṇḍyadēva ..	17th year, Nandana.	Do ..	Records that a native of Toḷūr in Toḷūr-nāḍu, a district of Maṇavilkōṭṭam in Jayaṅgoṇḍa-Chōḷamaṇḍalam, had the god goddess bathed.
589	On the north and west bases of the central shrine in the Saumyanāthasvāmin temple at Nandalūr.			Śaka 1541, Siddharthin.	Telugu	Records gifts by a woman belonging to the palace of Tiruveṅgaḷanātharāju. The temple is called Saumyanāthasvāmin at Nelandalūru, which was another name of Nirantarapura.
590	On the north wall of the *tiruchuṭṭumāliga* of the same temple.	Pāṇḍya	Jaṭā[varman] *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[15]th year, Virōdhin.	Tamil ..	Damaged.
591	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year, Vyaya.	Do. ..	Records that Piḷḷai Pallavarāyar laid out a flower-garden.
592	Do. ..	Do. ..	Do. do.	Do.	Do.	Records a gift of land by Eduttakaiyaḷagiyār *alias* Piḷḷai Pallavarāyaṉ of Tuñjalūr in Tirumiḷalaikūṟṟam, a district of Paṇḍi-maṇḍalam.
593	Do.	Do. ..	Do. do.	Do.	Do. ..	Gift of gold for a flower-garden by Piḷḷai Pallavarāyar.
594	On the south wall of the same *tiruchuṭṭumāliga*.	Do. ..	Do. do.	17th year, Nandana.	Grantha and Tamil.	Records the laying out of a flower-garden in the name of the Toṇḍaimāṉ Tirunelvēliyudaiyār Nandivarman, under orders from Mānaparipāla.
595	On the inner eastern *gōpura* of the same temple, right side.			Sādhāraṇa ..	Do.	Mentions Sāraṅga-Nāyaka, minister of the *Gaṇḍapeṇḍāḍura* Gaṅgai-Sāhani.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	In the same place ..	Chōla ..	Rājarājadēva ..	[2]3rd year, Hēmalambi and 24th year, Vikārin.	Tamil ..	Records a gift by a native of Muranōttamangalam in Vaḷḷuva-nāḍu, a district of Malai-maṇḍalam.
597	Do. ..			Śaka 1193, Prajāpati.	Do. .	Gift by Perumāṇḍidēvarasa, younger brother of Prasād[i]-Tikkarasa and son of Jagadobbagaṇḍan Kamarasar.
598	In the same place, left side			Śaka 1172, Saumya.	Do. ..	Gift of the proceeds of certain taxes to the temple, for recovery from some illness of Madurāntaka-Pottappichchōḷa Gaṇḍagōpāla *alias* Manumaśittaraśar.
599	In the same place ..			Śaka 1194 expired, Āṅgirasa.	Do. ..	Damaged.
600	On the base of the same *gōpura*, left of entrance.	Chōḷa ..	Rājakēsarivarman Chakravartin Kulōttuṅga-Chōḷadēva ..	[27]th year.	Do. ..	Built in at the end. The village is called [Nira]nda[l]ūr *alias* śrī-Kulōttuṅgachōḷa-chaturvēdimaṅgalam in Mērpākkai-nāḍu, a district of Adhirājēndra-maṇḍalam.
601	On the base of the inner eastern *gōpura* of the Saumyanāthasvāmin temple at Nandalur, south side.	Chōḷa	Kulōttuṅga-Chōḷadēva ..	24th year, Dundubhi.	Do. ..	Gift of ten *Bhujabala-māḍai* by Nūkkamadēvi, queen of Madurāntaka Pottappichchōḷa-Nallasiddharasa.
602	On the base of the same *gōpura*, right of entrance.	Do. ..	[Tribhuvana]chakravartin śrī-Kulōttuṅga-Chōḷadēva ..	36th year, Śrīmukha.	Do. ..	Incomplete. Records provision for offerings to the shrine of Vēdanāyaka Perumāḷ.
603	On the east wall of the second *prākāra* of the same temple.			Śaka 124[7], Rudhirōdgārin.	Do. ..	Damaged. Seems to register the levying of a fine.
604	On the same wall			Śaka * * * *	Do. ..	Damaged. Gift of cows for lamps.
605	On a slab lying in the flower-garden of the same temple.	Vijayanagara	Vīrapratāpa Vīra-Sadāsivarāyadēva-Mahārāya ..	Śaka 1490, Piṅgala.	Telugu ..	Gift of land by Vōbuḷarāju, son of Nandyāla Avubalarāju.
606	On a slab set up near the inner *gōpura* of the same temple.	Do.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1355, Pramadin.	Do. ..	Records a gift by the principal residents of five villages in Poṭṭapi-nāḍu, viz. Prōlināḍu (?), Lēmbāka, Tāḷapāka-Tangaṭūru and Opili, to the temple of Chokkanātha-Perumāḷ on the bank of the Bāhunadī (*i.e.* Cheyyēru).
607	On another slab set up in the same place ..	Do.	Vīrapratāpa Vīra-Achyutarāya-Mahārāya ..	Śaka 1456, Manmatha.	Do. ..	Records the restoration of the village of Aṇḍupūru by Rāmabhaṭlayya on the request of Tāḷapāka Tirumalayyaṅgāru, with the permission of the king.
608	On a third slab set up in the same place ..	Do.	Sadāsivadēva-Mahārāya ..	Śaka 14[7]8, Naḷa.	Do. ..	Gift of land in nine villages by a woman.
609	On a fourth slab set up in the same place ..	Do.	Vīrapratāpa Vīra-Veṅkaṭapatirāya	Śaka 15[2]3, Plava.	Do. ..	Damaged.
610	On the outer *gōpura* of the same temple, right of entrance.			Śaka 1186, Raktākshi.	Tamil ..	Gift by Nāgarasa, minister (*pradhāni*) of the *Gaṇḍapeṇḍāra* Jannigadēva.

B.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
611	On the same *gōpura*, left of entrance ..				Grantha.	Records the building of the *gōpura* by Sōmēśvara, son of Vimalāditya, who belonged to the family of Pottapichōla.
612	Do. do. ..	..		Vilambi	Telugu ..	Mentions Rāmabhaṭlas[yyavāru].
613	On a slab set up in the same place ..	Pāṇḍya ..	Sundara-Pāṇḍya ..	..	Grantha and Tamil.	Begins *samasta-jagad-ādhāra*, etc. Damaged.
614	On another slab set up in the same place ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Parthiva.	Tamil ..	Refers to the Rāmānujan-tirunandavanam founded by Piḷḷai Pallavarāyar. The god is called Śokkapperumāḷ of the temple called Kulōttuṅga-Chōḷa-Viṇṇagar-Emberumān at Nirandanūr in Meṟpākkai-nāḍu, a district of Ādhirājēndra-maṇḍalam.
615	On a third slab set up in the same place	Sāḷuva ..	Immaḍi-Narasiṅgarāya-Mahārāya, son of Sāḷuva-Narasiṅgarāya-Mahārāya.	Śaka 1423, Durmati.	Telugu ..	Unfinished. Records a gift for the merit of Narasanāyaka-Oḍayalu.
616	On a fourth slab lying near the outer *gōpura* of the Saumyanāthasvāmin temple at Nandalūr.	Kākatīya.	Pratāparudradēva Mahārāja ..	Śaka 1231, Kīlaka.	Do. ..	Gift of the proceeds of certain taxes from five villages, viz., Aṇḍapūru, Maṇḍudamu, Mannūru, Astyāpuramu and Tumi-Nelandanūru.
617	On a slab set up in the Lakshmīnārāyaṇasvāmin temple at Guṇḍlūru.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Lost ..	Do. ..	Mutilated at the top. Records a gift while Rāyadēva-Mahārāju, son of the *untyemburaganḍa* Sammeṭa Lakkayadēva-Mahārāju, was governing Guṇḍlūru in Pottapi-nāṇḍu.
618	On another slab set up in the same temple ..		Gaṇḍapeṇḍāra Ambadēva-Mahārāja ..	Śaka 1213, Khara.	Grantha and Tamil.	Damaged. Gift of land for the merit of the king to the temple of Lakshminārāyaṇa-Perumāḷ at Guṇḍalūr in Meṟpākkai-nāḍu, a district of Adhirājēndra-maṇḍalam.
619	On a slab set up in the Agastyēśvara temple in the same village.				Telugu and Grantha	Seems to record a gift for the merit of Pratāparudra.
620	On another slab set up in the same temple ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Durmukha.	Tamil ..	Mentions the Tiruvagattīśvaramuḍaiya-Nā[yaṉār] at Kuṇḍalūr in Pottappi-nāḍu.
621	On the south wall of the central shrine in the same temple.		Ambadēva-Mahārāja ..	Śaka 1212, Virōdhin.	Grantha and Tamil.	Gift of three lamps.
622	On the same wall ..		Sōmidēva ..	Śaka 1206, expired, Tāraṇa	Tamil ..	Records gifts for the merit of the king.
623	Do. ..		Am[badēva ?]-Mahārāja ..	Śaka and cyclic years doubtful.	Do. ..	Damaged. Gift of land for a lamp.

C.—Stone inscriptions copied in 1908.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On a stone lying on the bund of the tank at Cumbum.				Telugu verse.	Gives a brief history of the tank which was built by Gōpana-Oḍiyalu.
2	On a stone in the choultry in the same village			....	Telugu	Damaged in the middle. Mentions Udayagiri-rājya.
3	On a slab in the same choultry..			Lost ..	Do. ..	Records an agreement among merchants to contribute for the requirements of the Vīrabhadra temple at Maṭṭipeṇṭa. Mentions Pānimayyaṅgāru, son of the *mahāmaṇḍalēśvara antyemburagaṇḍa* Vallabhayyadēva-Mahārāju.
4	On a circular cup of white marble in a private house at Garikapāḍu-agrahāra.			....	Brāhmi..	Records the gift of a rail-pot (*sūchikōlamba*) by a merchant named Dabha.
5	On a slab lying on a mound in the Sahēbu-bazār at Sattenapalle.			Śaka 1055..	Telugu ..	Damaged.
6	On another slab lying in the same place ..			Śaka 1049..	Do. ..	Records a gift of land by Maṭṭe-Nāyaka to the Trik[ō]-ṭīśvara temple at Vellantūru. Mentions Īśānaśiva Paṇḍita as the *sthānapati*.
7	On four faces of a pillar in the same place ..			Śaka 1060..	Sanskrit and Telugu.	Gift of land to the Trikōṭīśvara temple at Velanṭūru in Koṇḍapaḍumaṭi by Maṇḍadi-Maṭṭe-Nāyaka for the merit of his elder brother Prōle-Nāyaka. Mentions Īśānaśivi-Paṇḍita among the donees and gives a list of the tanks built by the members of the donor's family.
8	Do. do. ..			Śaka 1075..	Telugu ..	Gift of sheep for a lamp by a native of Tanarumbaṟti.
9	Do. do. ..			Śaka 1055..	Do. ..	Gift of sheep for a lamp by Vasi Nāyaka, son of Prōli-Nāyaka.
10	Do. do. ..			Śaka 1080..	Do. ..	Gift of sheep for a lamp by Koṇḍapa-Nāyaka, son of Maṭṭe-Nāyaka.
11	Do. do. ..			Do. ..	Do. ..	Gift of sheep for a lamp by Pedda-Koṇḍapa-Nāyaka son of Navi-Nāyaka of Tanarumbaṟiti.
12	Do. do. ..	....		Śaka 1091..	Do. ..	Gift of sheep for a lamp by Sāni-Prōlema.
13	On the west wall of the shrine of the goddess in the Nāgēśvara temple at Kumbhakōṇam.	Pāṇḍya .	Māṟañjaḍaiyaṉ.. ..	4 + 4th year.	Tamil ..	Gift of 138 cows for milk and 100 *kāśu* for two lamps by the king to the temple of Tirukkīḻkkōṭṭattu Bhaṭāra at Tirukkuḍamūkku.
14	On the north wall of the Sūryanārāyaṇa shrine in the Nāgēśvara temple at Kumbhakōṇam.	Chōḷa ..	Rājakēsarin Uḍaiyār śrī-Vijayarājēndradēva ..	36th year ..	Do. ..	Gift of land.
15	On the east wall of the same shrine	Do. ..	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva	[8]th „ ..	Do. ..	Unfinished. Seems to provide for offerings to the shrine of Chandraśēkharadēva.
16	On the walls of the central shrine in the Airāvatēśvara temple at Dārāsuram.				Do. ..	Contains the names of Śaiva devotees with sculptures representing the principal events of their lives.
17	On the east wall of the first *prākāra* of the same temple.	Chōḷa ..	[Tribhuvanachakravartin] śrī-Rājarājadēva ..	21st year ..	Do. ..	Damaged. The temple is called Rājarājēśvara-muḍaiyār. Arrangements are made for the disposal of fruits grown on the temple garden.
18	On the same wall	Do. ..	[Rājadhirāja II.?]		Do. ..	Fragment containing a portion of the historical introduction beginning with the words *kaḍalśūḻnda*.
19	Do. ..	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin śrī-Rājādhirājadēva.	12th year ..	Do. ..	Unfinished.

C.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
20	On the same wall	Chōḷa ..	[Para]kēsarivarman *alias* Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva.	8th year ..	Tamil ..	The temple is called Rājarāja-Īśvaramudaiyār.
21	On the south wall of the same *prākāra* ..	Pāṇḍya .	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd " ..	Do. ..	Gift of land for repairs to the temple of Uḍaiyār Rājarāja-Īśvaramudaiya-Nāyaṉār at Rā[ja?]rā[ja?]puram.
22	On the inner *gōpura* of the same temple, right of entrance.			Śaka 1408 expired, Krōdhana.	Do. ..	Gift of land for providing the requirements of worship in the temple of Irārāśuram (also Rarāśuram).
23	In the same place . ..	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Śrīval[labha?]dēva.	Doubtful ..	Do. ..	Registers provision made for repairs and for celebrating festivals in the temple of Irārāśuramudaiya-Nāyaṉār.
24	Below the image of a *dvārapālaka* set up close to the same *gōpura*, left of entrance.		Udaiyār Śrī-Vijaiyarājēndradēva ..		Do. ..	Records that the image was brought from Kalyāṇapuram by the king after his capture of the place
25	On the walls of the outer *gōpura* of the same temple.				Do. ..	These are small labels containing the names of gods, whose images have, in most cases, since disappeared or have been mutilated.
26	On two stones lying in the courtyard of the same temple.				Do. ..	Each of them contains a portion of the historical introduction of Kulōttuṅga I.
27	On a third stone in the same place	....	....	....	Do. ..	The *gōpura* is called Īgaimūvēndiraiyar-tirukkōpuram.
28	On the east wall of the first *prākāra* of the Aruṇajaṭēśvara temple at Tiruppanandāḷ.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Śrī-Rājarājadēva.	18th year ..	Do. ..	Sale of land to certain Kuṅgiliyakkalaiyaṉ by a native of Peṇṇāgaḍam *alias* Mudigoṇḍaśōḷa-chaturvēdimaṅgalam, a *brahmadēya* and a *taṉiyūr* in Vaḍagarai-Virudarājabhayaṁkara-valanāḍu.
29	On the west wall of the central shrine in the Bṛihadīśvara temple at Gaṅgaikoṇḍachōḷapuram.	Do. ..	Rājakēsariva[rman *alias* Tribhuvanacha]kravartin Śrī-Kulōttuṅga-Chōḷadēva.	4[1]st " ..	Tamil and Grantha.	Unfinished. After the date is the Sanskrit passage *akuṇṭhōtkaṇṭha, etc.*
30	On the same wall ..	Vijaya-nagara.		Śaka 1[38]4 expired, Chitra-[bhānu].	Tamil ..	Much damaged. Mentions Dēvarāya once and Mallikārjunarāya twice.
31	On the south wall of the same shrine	Pāṇḍya..	Tribhuvanachakravartin ..	Lost ..	Do. ..	The inscription probably belongs to the reign of Sundara-Pāṇḍya. But the name Perumāḷ Parākrama-Pāṇḍya occurs in a damaged line above the inscription.
32	On the north wall of the *maṇḍapa* in front of the same shrine.	Chōḷa ..	[Kulōttuṅga III.] ..		Do. ..	Fragment containing a portion of the historical introduction of the king.
33	On the south wall of the same *maṇḍapa*		Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ ..	Lost	Do.	Registers an order of the king relating to the emoluments of a temple servant.
34	On the east wall of the same *maṇḍapa* ..		Tribhuvana[chakravartin]	Do. ..	Do.	End of each line mutilated.
35	On one of the pillars in the Kambattaḍi-*maṇḍapa* in the Sundarēśvara temple at Madura.	Nāyaka..	Vīrappa-Nāyaka, son of Viśvanātha-Nāyaka-Kṛishṇappa-Nāyaka.	Śaka 1505 expired, Subhānu.	Telugu ..	Records the construction of the *maṇḍapa* by the king. A Tamil copy of the document is added below the inscription.
36	On a stone set up in front of the Perumāḷ temple in the same town.	Vijaya-nagara.	Vīra-Veṅkaṭa-Mahārāya ..	Śaka 1623 expired, Subhakṛit.	Tamil	Mentions the temple of Madanagōpāla at Madura and Bhāshyakāra, *i.e.*, Śrī-Rāmānujāchārya.
37	On one of the pillars in the rock-cut cave at Tiruppaṟaṅkuṉṟam.	Pāṇḍya..	Māṟañjaḍaiyaṉ ..	6th year ..	Vaṭṭe-ḻuttu.	Published in the *Ind. Ant.* Vol. XXII, page 67 f.

C.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
38	On a rock overhanging the *Pañchapāṇḍavar-paḍukkai* at Varichchiyūr.				Brāhmi.	
39	Near the same rock	Sāḷuva ..	Immaḍi-[Nara]singa-Mahārāya ..		Tamil ..	Records a gift for the merit of Narasaṇa-Nāyaka by the governor of Maduraimaṇḍalam, to the temple of Vīrabhadra-Nāyiṉār at Varuchchūr.
40	On one of the pillars in the rock-cut cave called the Kailāsanāthasvāmin temple at Vīraśikhāmaṇi.	Chōḷa-Pāṇḍya.	Sundara-Chōḷa-Pa[ṇḍyadēva] ..	8th year ..	Vaṭṭe-ḻuttu.	Damaged. Seems to record the gift of a lamp.
41	On one of the beds in the *Pañchapāṇḍavar-paḍukkai* on the hill in the same village.				Grantha.	Mutilated at the end.
42	On the rock near the foot-prints engraved on the hill at Vīraśikhāmaṇi.				Tamil ..	Records that the foot (-prints) of Sahajānanda were engraved by a certain Āvaiyampukkāṉ.
43	On a slab set up in the Kośakkuḍi-street at Kaḻugumalai.	Pāṇḍya ..	Marañjaḍaiyaṉ	23rd year ..	Vaṭṭe-ḻuttu	Refers to an expedition against Arivi[ḍū]rkkōṭṭai and mentions Pūndanmali in Toṇḍai-nāḍu.
44	On the north, south and east walls of the temple on the hill at Meṭṭuppaṭṭi.			Śaka 1410, expired, Kīlaka.	Tamil ..	Records a gift by Timmachchi Nāyakar Tirumalaiyaṉ of Toṇḍai-maṇḍalam, a feudatory of Mahābali-Vāṇādhirāja. The hill is called Siddhamalai.
45	On the beds in the *Pañchapāṇḍavar-paḍukkai* in a cavern on the same hill.			....	Brāhmi..	....
46	In the same cavern				Tamil ..	Contains the name Tripuradēviyār with the syllable *śrīḥ* prefixed to it.
47	On the rock near the sandals engraved close to the same cavern.				Do. ..	Records that a native of Vikramachōḷapuram got the sandals engraved of Sahajānandanātha.
48	On the south wall of the *maṇḍapa* in front of the central shrine in the Aiyaṉār temple at Tiruppaṭṭūr.	Chōḷa	Rājakēsarivarman *alias* Tribhuvanachakravartin [śrī-Ku]lōttuṅga-Chōḷadēva.	Doubtful ..	Do. ..	Gift of cows for a lamp by a goldsmith of Gaṅgai-koṇḍa-Chōḷapuram to the temple of Piḷḷaiyār at Tiruppiḍavūr, a *devadāna* and a *brahmadēya* in Tiruppiḍādvūrnāḍu, a district of Tribhuvanamuḻu-duḍai vaḷanāḍu.
49	On the *gōpura* of the same temple, right of entrance.				Do. ..	Contains the name Araiyaṉ Rājarājaṉ *alias* Madurān-takallaṅgōvēḷān.
50	On the same *gōpura*, left of entrance				Do. ..	Records the construction of the *gōpura* by Teṟṟi Ādit-taṉ, *alias*, Ottaga[leri]tta (?) Pichchaṉ.

D.—List of photographs taken during 1907–08.

Locality	Description.	Size of negatives.
1. Kumbhakōṇam ..	Central shrine of the Nāgēśvara temple ..	Full plate.
2. Do. ..	West wall of the same shrine	Do.
3. Do. ..	Two images on the north wall of the same shrine ..	Half plate.
4. Do. ..	Three other images on the same wall	Do.
5. Do. ..	Two images on the south wall of the same shrine .	Do.
6. Do. ..	Another image on the same wall	Do.
7. Do. ..	Two other images on the same wall ..	Do.
8. Do. ..	Image of Mūdēvi in the same temple	Do.
9. Do. ..	Four pillars of a *maṇḍapa* in the same temple ..	Full plate.
10. Dārāśuram	Main entrance of the Airāvatēśvara temple ..	Do.
11. Do.	Another view of the same	Do.
12. Do.	Central shrine of the same temple	Do.
13. Do.	West wall of the same shrine	Do.
14. Do.	Image of Lingōdbhava on the same wall	Half plate.
15. Do.	South wall of the same shrine	Full plate.
16. Do.	Three images on the same wall	Half plate.
17. Do.	Three other images on the same wall	Do.
18. Do.	North wall of the same shrine	Full plate.
19. Do.	Image of Durgā on the same wall	Half plate.
20. Do.	'Rāvaṇa's penance' on the same wall	Do.
21. Do.	Two images on the same wall	Do.
22. Do.	Another image on the same wall	Do.
23. Do.	Do. do.	Do.
24. Do.	Do. do.	Do.
25. Do.	Image on the east wall of the same shrine	Do.
26. Do	Pillars in the *maṇḍapa* of the same shrine	Do.
27. Do.	Pillars in the *tiruchchuṟṟumāḷigai* of the same temple.	Do.
28. Do.	Image at the entrance into the inner *gōpura* of the same temple.	Do.
29. Do. ..	Pillars in the *maṇḍapa* in front of the central shrine of the goddess.	Do.
30. Do.	Image on the south wall of the same shrine ..	Do.
30-A. Do.	Another image on the same wall	Do.
31. Do.	Four detached images belonging to the same temple.	Do.
32. Alagāpputtūr ..	Basement of the central shrine of the Svarṇapurīśvara temple.	Do.
33. Do.	Detached image with three faces in the same temple.	Do.
34. Tirunāraiyūr ..	Image on the north wall of the Siddhēśvara temple.	Do.
35. Āṇḍāṉkōvil	*Gōpura*, central shrine and the shrine of the goddess.	Full plate.
36. Gaṅgaikoṇḍachōḷapuram.	View of the Gaṅgaikoṇḍachōḷēśvara temple ..	Do.
37 Do.	South wall of the central shrine in the same temple.	Do.
38. Do.	Image of Gaṇapati on the same wall	Do.
39. Do.	Śiva and Pārvatī on the north wall	Do.
40. Do.	Two images on the same wall	Do.
41. Do.	Three other images on the same wall	Do.
42 Do.	West wall of the same shrine	Do.
43. Do.	Two images on the same wall	Do.
44. Tiruvidaimarudūr ..	Central shrine of the Mahāliṅgasvāmin temple ..	Do.
45. Do. ..	Image of Trimūrti on the north wall of the second *prākāra* of the same temple.	Do.
46. Do. ..	Image of Agni on the east wall of the same *prākāra*.	Do.
47. Do. ..	Image on the south wall of the same *prākāra* ..	Half plate.
48. Do. ..	Three copper images of the same temple	Do.
49. Do. ..	Four other copper images of the same temple ..	Do.
50. Do. ..	Two images in front of the Kāvēriyamman temple.	Do.

D.—List of photographs taken during 1907-08—*cont.*

Locality.	Description.	Size of negatives.
51. Śūriyanārkōvil ..	Central shrine of the temple of the Sun	Half plate.
52. Do. ..	Nine copper images of the same temple	Do.
53. Do. ..	Three copper images decorated for procession .	Do.
54. Tanjore ..	Basement of the main *gōpura* of the Bṛihadīśvara temple ; left side.	Do.
55. Do. ..	Do. do. right side.	Do.
56. Do. ..	Image on the south wall of the central shrine in the same temple.	Do.
57. Do. ..	A portion of the west wall of the same shrine ..	Do.
58. Do. ..	Three images on the north wall of the same shrine.	Do.
59. Do. ..	Three other images on the same wall	Do.
60. Do. ..	A temple and an image cut into the outer *prākāra* wall of the same temple ; north side.	Do.
61. Koḍumbāḷū ..	Side view of the Muchukundēśvara temple from the west.	Full plate.
62. Do. ..	View of the Mūvarkōvil temple	Do.
63. Do. ..	South-west view of do.	Half plate.
64. Do. ..	South-east view of do.	Do.
65. Do. ..	North-east view of do.	Do.
66. Do. ..	Image on the south wall of do.	Do.
67. Do. ..	Image on the east wall of do.	Do.
68. Do. ..	Another image on the same wall	Do.
69. Do. ..	Three images cut on a stone in the same village ..	Full plate.
70. Do. ..	Image of Nandi in the same place	Do.
71. Madura ..	Image of Gaṇapati in the main *gōpura* of the Mīnākshi-amman temple ; right of entrance.	Do.
72. Do. .	Image of Kumāra in the same *gōpura* ; left of entrance.	Do.
73. Rāmēśvaram ..	Central shrine of the Rāmaliṅgēśvara temple ..	Half plate.
74. Do. ..	South-east view of do. ..	Do.
75. Do. ..	Nāga stone near the south wall of do. ..	Do.
76. Do. ..	West view of do. ..	Do.
77. Do. ..	North view of do. ..	Do.
78. Do. ..	Copper image of a horse with rider	Do.
79. Do. ..	The temple on the Gandhamādana hill in the same island.	Do.
80. Vīraśikhāmaṇi ..	General view of the hill in which beds are cut into the rock.	Full plate.
81. Do. ..	*Gōpura* of the central shrine of the Vishṇu temple.	Do.
82. Karivalamvanda-nallūr.	Central shrine of the Śiva temple	Half plate.
83. Kaḷugumalai ..	View of the Veṭṭuvāṇkōvil (rock-cut) temple ..	Full plate.
84. Do.	Rock-cut Jaina images	Half plate.
85. Do. ..	Do.	Do.
86. Do. ..	Do.	Do.
87. Trichinopoly ..	Sculptures in the upper rock-cut cave	Do.
88. Tiruppaṭṭūr	Aiyaṇār temple	Do.
89. Do.	Pallava shrine within the *prākāra* of the Śiva temple.	Do.
90. Do.	West wall of the same shrine ..	Do.
91. Do.	South wall of do. ..	Do.
92. Sirkār-Periyapāḷaiyam.	Śiva temple	Do.
93. Do.	Two detached images ..	Do.

PART II.

The Earliest Lithic Monuments of the Tamil Country.

1. Last year I gave a description of the natural caves at Marugāltalai in the Tinnevelly district and Āṇaimalai and Ariṭṭāpaṭṭi in the Madura district. In each of these caves there are beds ascribed popularly to the Pāṇḍavas (*Pañchapāṇḍavar-paḍukkai*) and Brāhmī inscriptions, which have not yet been satisfactorily made out. The inscription in every one of them is on the top of the overhanging rock, while the beds themselves are cut on the rock below. Consequently, there was some reason to doubt if the beds were as old as the inscriptions or later.

2. During the last field season three more caverns with beds have been examined by me. The existence of one of them was brought to my notice by Mr. L. A. Cammiade, Deputy Collector, whose acquaintance with the antiquities of the Tinnevelly district is very intimate. It is on the hill near the big tank at the village of Vīraśikhāmaṇi, 8 miles south-west of Śaṅkaranainārkōvil in the Tinnevelly district. Mr. Sewell has registered the following notes on this village (*List of Antiquities*, Vol. I., p. 306): "There are some rock-cut caves of considerable interest here, on a rock forming part of the tank bund of the village. In one cave are sculptured a pair of feet impressions in a circle. In another are figures which the natives call *Pañcha Pāṇḍavas*, probably Jaina, and a small temple known as the Kailāsanātha temple. There are some inscriptions also at present undeciphered." At the base of this rock is a monolithic cave facing the east and consisting of a single cell with a *maṇḍapa* in front of it. The cave is popularly ascribed to the five Pāṇḍavas, whose figures are believed to be cut in it. Going up the hill from this cave (in the northern direction) we find cavern facing the west. Here are (1) a row of five damaged beds (north to south), (2) four other beds (east to west) and (3) one bed in front of the second group of beds (north to south). The second bed of the second group contains 64 small squares cut into it and on (3) is a mutilated Grantha inscription. Outside the cavern and in front of it are a number of holes bored into the rock. These holes might have been meant for the insertion of wooden pillars necessary for putting up temporary structures to keep off the sun and rain. There are, however, no Brāhmī inscriptions in this cavern. The feet impressions mentioned by Mr. Sewell will be described later on in this report (paragraph 97).

Cavern at Vīraśikhāmaṇi, Tinnevelly district.

3. The discovery of the second carvern was due indirectly to Mr. L. Vibert, I.C.S., Additional District Magistrate of Madura. Mr. Venkoba Rao was asked to take Mr. Vibert to the Āṇimalai cavern discovered in the previous year and show him the process of preparing ink-impressions of stone inscriptions. Mr. Vibert could not spare time to go to Āṇaimalai with Mr. Venkoba Rao, but drew his attention to the rock-cut caves and inscriptions at Viḻattūr, 8 miles due east from Madura. A close inspection of the hills in which these caves are cut led to the discovery of the cavern and the Brāhmī inscription.

4. About 3 furlongs south of the village of Varichchiyūr (a mile east from Viḻattūr) is a hill consisting of three big rocks which belongs to the village of Kunnattūr. The easternmost of them is called Udayagiri and contains two rock-cut caves. On the same rock is a long natural cave with a number of beds cut into it. The beds are considerably mutilated. On the overhanging rock, at a height of about 30 feet from the cavern, is engraved a Brāhmī inscription (No. 38 of 1907). A portion of the cavern is closed by a modern wall. The room thus formed is occupied by a *paṇḍāram* and contains (1) an image of the god Subrahmaṇya, (2) an image of the god Gaṇapati, (3) a *liṅga*.

Varichchiyūr, Madura district.

5. The third cavern is at the village of Mēṭṭuppaṭṭi in the Ammayanāyakanūr Zamīndārī which is 6 miles south of Nelakōṭṭai in the Madura district. Mr. Francis has registered the following notes about Mēṭṭuppaṭṭi in the Madura *Gazetteer* (Vol. I., p. 294): "About a mile north of Mēṭṭuppaṭṭi is a hill called Siddahar-malai ('sages' hill') on the top of which is a very ordinary Śiva shrine. A

Mēṭṭupaṭṭi, Madura district.

path running from this down by the southern side of the hill leads to some odd sculptures representing a pair of feet, a balance, a trident and other objects enclosed in a rectangular border, above which is an inscription as yet undeciphered. The spot is known locally as the *Pañcha-Pāṇḍava-pādam* or 'the feet of the five Pāṇḍavas.' A little west of it are five 'Pāṇḍava beds' of the usual description round about which are more inscriptions." From this description I suspected there might be Brāhmī inscriptions on the hill and, accordingly, decided to inspect it, though Mēṭṭuppaṭṭi was not included in my programme for the last field season. The Śiva temple on the top of the hill commands a picturesque view of the Pēraṇai dam and of the surrounding country with the river Vaigai winding its course through it. The walls of the temple bear a Tamil inscription (No. 44 of 1908), dated in Saka-saṁvat 1410 expired the Kīlaka-*saṁvatsara* corresponding to A.D. 1488–89. The hill is here called Siddhamalai and the inscription mentions a certain Timmāchchi-Nāyakar Tirumalaiyaṉ of Toṇḍai-maṇḍalam, who was a feudatory of Mahābali-Vāṇādhirāja, a local chief claiming descent from the ancient Bāṇas. On the southern slope of the Siddharmalai, about half way down its length is a big cavern, the front portion of which is blocked up by a modern wall built of mud and broken stone. A small passage in this wall leads into a chamber in which there are five beds cut on a sloping rock. The lower portion of the beds is not properly cut. The upper portion which is slightly raised and which must have been meant to accommodate the head in the sleeping posture contains one line of Brāhmī writing. The first and second of the beds have got a few later Tamil letters engraved partially over the Brāhmī writing. The fourth and fifth beds also appear to have been meddled with in later times. The chamber in the cavern is sub-divided into two or three rooms. The pair of feet and other sculptures mentioned by Mr. Francis will be described and discussed later on in this report (paragraph 98).

Beds and Brāhmī inscriptions probably synchronous.

6. Thus, so far, we have six caverns, four in the Madura district, *viz.*, those at Āṉaimalai, Ariṭṭāpaṭṭi, Varichchiyūr and Mēṭṭuppaṭṭi and two in the Tinnevelly district, *viz.*, one at Marugāltalai and the other at Vīraśikhāmaṇi. All the six have got beds cut into them, while only five are accompanied by inscriptions. In the case of four out of these latter, reasonable doubts may be entertained as to whether the beds are as old as the inscriptions or not. It is in the case of the Mēṭṭuppaṭṭi cave that this doubt does not exist, because the inscription is engraved on the beds themselves and not on the overhanging rock as in the case of the other four caverns. The beds must be as old as the inscriptions, if not older. It may, therefore, be presumed, in the case of the others too, that the inscriptions and the beds are synchronous.

7. As regards the inscriptions in the newly discovered caverns, the writing at Varichchiyūr (No. 38 of 1908) is considerably damaged. The epigraph at Mēṭṭuppaṭṭi (No. 45 of 1908) is complicated by the fact of some later writing having been engraved on some beds over the original Brāhmī inscription. It is, therefore, often doubtful which of the strokes are later and which old. The writing on the first bed seems to be *anatai ariyā*. If my reading be correct, one would be tempted to take *anatai*, which occurs also in three other beds, as derivative of the Vedic root *an* 'to live'. If this be the correct derivation of *anatai*, it might mean *living*. The second word in the first bed is *ariyā*, which is, perhaps, meant for *ariyānā* 'of the (Buddhist) saints' (?). In each of the other four beds the last word ends in *nā*. As I have already remarked in the last report, we must wait for more allied inscriptions in good preservation before we can be sure about their interpretation.

A BRĀHMĪ INSCRIPTION FROM GARIKAPADU-AGRAHĀRA.

8. Garikapāḍu-agrahāra is a village in the Sattenapalle tāluka of the Guntūr district, situated about 11 miles from the taluk head-quarters. In front of the house of one Kōṭi Durgayya is a big circular cup or trough of marble with a square hole at the bottom. The cup is slightly damaged at the top. Perhaps it was meant to be fitted on at the bottom to the top piece of a pillar of the railing of some *stūpa*. The cup is said to have been unearthed in 1889 near the cactus enclosing the mound called *sannyāsidinne* about a furlong to the west of the village. If it was actually

unearthed there, it shows that there may be more such inscribed pieces buried underneath the mound. The cup bears a short inscription in the Brāhmī alphabet (No. 4 of 1908) and Pāli language It runs : *Dabhasa āpanikasa suchi kolambaṁ*, ' the rail-pot (?) (presented by) Dabha, the merchant.' The engraver has cut *Dabhasa āpanikasa dānam* in relief to the left of this inscription. The Collector of the Guntūr district has been requested to acquire the cup for the Madras Museum.

THE PALLAVAS.

9. An inscription of the later Pallava king Tellāṟṟeṟinda Nandippōttaraiyar has been copied at Tiruppalātturai in the Trichinopoly district (No. 180 of 1907). The other records of this king hitherto discovered are from Conjeeveram in the Chingleput district, Tiruvadi in the South Arcot district and Tillasthānam, Śendalai and Tiruchchennambūṇdi in the Tanjore district. Thus his dominions (or at least the sphere of his influence, in case he was not an independent king) must have been extensive. But the exact political relationship, if any, which he bore to the Pallavas Gaṅga-Pallavas or Pāṇdyas is nowhere stated. Neither is it, at present, possible to say how he was related to the later Pallavas, who continued in some form or other down to the Chōla conquest. His inscriptions range from the 10th (No. 52 of 1895) to the 22nd year of his reign (No. 180 of 1907). A Chōla epigraph at Tiruvidaimarudūr in the Tanjore district (No. 199 of 1907) refers to an ancient king called Kāḍupaṭṭigaḷ Nandippōttaraiyar. There can be no doubt that this was a Pallava king. But we have no means of ascertaining if he was identical with or different from the Nandippōttaraiyar mentioned above. The shrine of Kailāsanātha at Tiruppaṭṭūr in the Musiri tāluka of the Trichinopoly district (Nos. 89 to 91 of appendix D) appears to be a Pallava structure. That the tract of country in which it has been found owed allegiance to the Pallavas there can be no doubt. The Trichinopoly rock-cut cave excavated by Mahēndravarman I. in the 7th century A.D. and the Pallava inscriptions engraved in it constitute ample evidence on that point. But the shrine at Tiruppaṭṭūr, if it was really built by the Pallavas, would show that the structural monuments of the dynasty were not confined merely to their capital Conjeeveram and the surrounding country. No doubt monolithic caves of the Pallava period have been found in all parts of their dominions. But structural monuments of the dynasty are, as far as I know, few outside Conjeeveram and the Seven Pagodas.

THE EASTERN CHALUKYAS OF VEṄGĪ

10. Two copper-plates of this dynasty have been brought to light during the period under review. They were " discovered in the ground in October last by one Sukuru Ramaswami while digging a hole in his vacant house-site in the village of Timmapuram in the Sarvasiddhi taluk " and were sent to me by the Collector of Vizagapatam. One of them (No. 2 of appendix A) consists of three plates which measure $7\frac{7}{8}$ by $2\frac{1}{2}$ inches and are strung on an oval ring whose diameters are $2\frac{7}{8}$ and 3 inches. The ends of the ring are secured at the base of a nearly circular seal which measures between $1\frac{3}{8}''$ and $1\frac{1}{2}''$ in diameter. In the middle of this seal is the legend [*Śri-Visha*]*masiddhi* in the alphabet in which the plates themselves are engraved. The third plate of the inscription is blank and the grant itself ends in line 2 of the second side of the second plate. The donee and the village granted are mentioned, but the imprecatory verses and other formalities with which copper-plate grants usually close are missing.

11. The language of the grant is Sanskrit, while the characters belong to that variety of the Indian alphabet used in some of the Eastern Gaṅga grants, *e.g.* the Achyutapuram plates of Indravarman (*Ep. Ind* Vol. III. Plate facing p. 128) and the Chicacole plates of Dēvēndravarman (*ibid.* Plate facing p. 132). The characters of the Chendalūr plates of Sarvalōkāśraya (*ibid.* Vol. VIII. Plate facing p. 238) are a somewhat later development of the same alphabet. The inscription is dated from the prosperous capital (*vāsaka*) Pishṭapura, the modern Piṭhāpuram in the Gōdāvari district and belongs to the time of the first Eastern Chalukya king Vishamasidhi-Vishṇuvardhana. He is said to be the dear younger brother (*priyānuja*) of Satyāśraya-Vallabha-Mahārāja, the dear son (priyasuta) of Kīrtivarman, the grandson (pautra) of Raṇavikrama and the great-grandson (*naptri*) of Raṇarāga. The regnal year of the king is not given, nor is there any means of ascertaining the exact date of the grant

Two other copper-plates of the same king are known, *viz.* one from Chīpurupalle in the Vizagapatam district, dated in the 18th year of the king (*Ind. Ant.*, Vol. XX, p. 16) and the other from Sātārā in the Bombay Presidency, dated in the 8th year (*ibid.* Vol. XIX. p. 311). In the latter Vishnuvardhana is called *Yuvarāja* and in the former as well as in the Timmapuram plates he is called *Mahārāja.* Consequently, we may suppose that our grant is later than the king's 8th year corresponding apparently to A.D. 622–23. In the two grants already published, the king's ancestry is not given exactly as in the Timmapuram plates. Neither is the capital of the king mentioned in them. In the Aihole inscription of the king's elder brother Pulikēśin II., dated in A.D. 634–35, the latter is said to have captured Pishṭapura (*Ep. Ind.* Vol. VI. p. 11) which appears to have been an important stronghold already in the 4th century A.D. Mahēndra of Pishṭapura figures among the kings of the south overcome by the Gupta king Samudragupta. It is, therefore, not unlikely that Vishṇuvardhana was put in charge of the stronghold and of the country surrounding it, soon after the eastern campaign of Pulikēśin II, came to a close. It was the practice of the Eastern Gaṅga kings of Kaliṅga to mention their capital at the beginning of their grants. It is not unlikely that Vishṇuvardhana was ruling the country wrested from them and, accordingly, followed their practice in mentioning Pishṭapura at the beginning of his grant.

Vishamasiddhi Vishṇuvardhana.

12. The other copper-plate grant from the Vizagapatam district also consists of three plates, each of which measures $7\frac{5}{8}$ by $2\frac{3}{8}$ inches. The third plate of this set was broken when I got it from the Collector. The plates are held together by a nearly circular ring which measures about $2\frac{1}{2}$ inches in diameter. The ends of the ring are secured at the base of a circular seal measuring $1\frac{3}{4}$ inches in diameter. The seal bears in relief the legend *Śrī- Vijayasiddhi* in the middle, an expanded lotus below it and the crescent of the Moon above it with a star (?) on each side of the crescent. The third plate which is broken bears no writing. The inscription ends abruptly with the three syllables *pravardha* at the beginning of line 3 on the first side of the second plate. These three plates originally contained another inscription of which there are distinct traces and which the engraver has attempted to erase. The first side of the second plate bears traces of 3 lines of the erased record ; the second side of the same plate 5 lines and the first side of the third plate 5 lines. In the fourth line of the first side of the second plate, the phrase [*svāsi-dhār*]-*ānamita-ripu-nripati-makuta*-[*tata-ghaṭi a*]-*manikirana-rāga* can just be read. The same phrase occurs with slight alterations in line 12 of the Madras Museum plates of Maṅgi-Yuvarāja published by Dr. Fleet (*Ind. Ant.* Vol. XX. p. 105).

13. The unfinished record engraved over the original inscription first mentions Jayasiṁha-Vallabha and then introduces Indra-Bhaṭṭāraka omitting by mistake the word *priyānujasya* which denotes the relationship between the two kings and which is found in line 6 of the Madras Mesuem plates mentioned in the last paragraph. The son of Indra-Bhaṭṭāraka was Vishṇuvardhana and his son was . . . . Here the inscription ends abruptly. The son of Vishṇuvardhana was Maṅgi-Yuvarāja as we know from other Eastern Chalukya copper-plates. As the seal bears the legend *Śrī- Vijayasiddhi*, which was a *biruda* of Maṅgi-Yuvarāja, it may be concluded that the unfinished record was intended to register a grant of that king. The question may be raised if the seal belongs to the erased record or to the unfinished one. For some reason or other the latter was abruptly left incomplete and it is very unlikely that the seal belonged to it. The original record which is now erased was in all probability complete and this is proved by the imprecatory verses which can still be traced on the first side of the third plate. Consequently, it may be supposed that the seal with the legend *Śrī- Vijayasiddhi* belongs to the original grant, which was erased in order to make room for another record, apparently of the same king's reign. The idea of getting the fresh document engraved on it must have been subsequently abandoned and, accordingly, we have the unfinished record engraved over a complete one.

Mangi-Yuvaraja Vijayasiddhi.

14. This is the third hitherto known copper-plate of Maṅgi-Yuvarāja. The finding place of the Madras Museum plates is not known. The second is from Chendalūru in the Ongole tāluka of the Guntūr district (*Ep. Ind.* Vol. VIII. p. 236) The villages granted in these two inscriptions belonged to Karma-rāshṭra or Kamma-rāshṭra, the Telugu form of which is Kamma-nāṇḍu and which was a portion of the

modern Guntūr district. The name and description of the village which was meant to be granted by the unfinished Timmapuram plates would have shown us if the king's territories actually extended as far as the Vizagapatam district or if the plates were only taken there by the original owner or some person connected with him. Though the dominions of Kubja Vishṇuvardhana extended into the Vizagapatam district, it is doubtful if his successors down to Maṅgi-Yuvarāja continued their rule so far. In fact, their inscriptions have been found only in the Kistna and Nellore districts (*Ind. Ant.* Vol. XX. pp. 97 to 99).

The Pāṇḍyas.

The Vēḷvikuḍi grant of Neḍuñjaḍaiyaṉ.

15. Pāṇḍya history receives fresh elucidation this year. In my paper on the Madras Museum plates of Jaṭilavarman published in the *Indian Antiquary* 15 years ago, I referred to another set of copper-plates belonging to the Pāṇḍya dynasty (Vol. XXII. p. 64). The originals of these plates have not been traced. The following account of them is based on a preliminary study of two excellent impressions (belonging probably to the Sir Walter Elliot collection) kindly placed at my disposal by Dr. Fleet. I could not edit the inscription in 1893 or soon after, as the references to Pāṇḍya history which it contains could not then be properly appreciated and as early Pāṇḍya chronology was quite obscure. Now that the Śiṉṉamaṉūr plates have furnished a tentative Pāṇḍya genealogy, it is worth our while to see how far the information supplied by them is corroborated by this inscription, which may at once be called the Vēḷvikuḍi grant for convenience of reference.

16. The Vēḷvikuḍi grant of the Pāṇḍya king Neḍuñjaḍaiyaṉ must have been engraved on ten copper-plates, of which the first seven are numbered in the left margin. The impressions measure $10\frac{7}{8}$ by $3\frac{1}{8}$ inches. The inscription may be divided into two portions, *viz.*, the Sanskrit portion occupying the first plate, two sides of the second plate, the first side and a portion (3 lines) of the second side of the third plate. The second side of the ninth plate and a portion of the tenth are also in Sanskrit. The Sanskrit portion is written in the Grantha alphabet, while the Tamil portion (commencing in the third line of the second side of the third plate and ending practically on the first side of the ninth plate) is in Vaṭṭeḻuttu. The characters of the Sanskrit portion are older than those of the Madras Museum plates of Jaṭilavarman and of the two Siṉṉamaṉūr ones. They are interesting as the *upadhmānīya*, the *jihvāmūlīya* and the *anunāsika* are used oftener than is usual in South Indian inscriptions. The Sanskrit passages are in metre, while the Tamil portion is what may be described as ornate prose with frequent alliteration.

Sanskrit portion of the grant.

17. The Sanskrit portion begins with an invocation to the god Śiva. The next verse introduces the Pāṇḍya dynasty, while the third mentions Agastya as the priest of the family. In consequence of the close of the *yuga*, when the three worlds had become one (*i.e.* after the deluge or some abnormal inundation) king Pāṇḍya still continued and was requested by the god Brahmā, who was again creating the earth, to take up the protection of the worlds. To this proposal king Pāṇḍya readily agreed and became Budha, the son of the Moon. His son was Purūravas. To the members of the Pāṇḍya family the following feats are ascribed: engraving two fish (the Pāṇḍya crest) on the rock at the top of the lord of mountains (*i.e.* Mount Mēru); sharing with Indra one-half of his throne and his garland; conquering the lord of the *daityas* in war; going as ambassador to the gods; and the churning of the milk ocean. In that family, the members of which had their anointment to the throne performed by the sage Agastya, arose king Māṟavarman. He performed the *tulābhāra* ceremony and distributed, according to prescribed rules, a heap of gold. His son was Raṇadhīra. His son was Māṟavarman Rājasiṁha, who defeated in battle king Pallavamalla. Rājasiṁha performed the *hēmagarbha* and *tulābhāra* ceremonies. He married the daughter of the Maḷava king and had by her a son named Jaṭila. The latter is said to have given to the Kaliyuga the characteristics of the Kritayuga; to his own hands the qualities of the Kalpavṛiksha; protection to people who took refuge with him; and heaven to hostile kings. In the last verse of the Sanskrit portion the king is called Parāntaka and the son of Rājasiṁha. This portion concludes with the remark that the eulogy (*praśasti*) was composed by the *sarvakratuyajin* Varōdayabhaṭṭa.

18. The Tamil portion begins by saying that the Pāṇḍya king Palayāga-Mudukuḍumi-Peruvaḷudi had granted the village of Vēḷvikuḍi to Koṛkaikiḷāṉ Naṛkoṟṟaṉ. After the donee had enjoyed possession of it "for a long time," the *Adhirāja (i.e.* the Pāṇḍya king) was ousted and the country occupied by the Kaḷabhra. Subsequently, the Pāṇḍyādhirāja appeared like the Sun springing out of the stormy ocean and quickly "removed the right which other (kings) had over the goddess of the earth and established his own exclusive right over her." This was Kaḍuṅgōṉ. His son was the *Adhirāja* Māṟavarman Avaniśūḷāmaṇi, who made the earth his exclusive possession and wedded the goddess of Prosperity. His unequalled son was Śeliyaṉ Śēndaṉ who became famous by his heroism. His son was Arikēsarin Asamasamaṉ Māṟavarman, who, like the Sun, appeared on the Udayagiri and caused terror to the four quarters. He overcame the ocean-like army of Vilvēli at the battle of Nelvēli and conquered the army of the king of Kērala, who was 'the undisputed lord of the earth.' He performed the *hiraṇyagarbha* and *tulābhāra* ceremonies several times. His son was Kōchchaḍaiyaṉ, the Teṉṉaṉ, Vāṉavaṉ, Śembiyaṉ, Śōḷaṉ, the king of kings, the sweet Karṇāṭaka, Koṅgarkōmāṉ. He destroyed at Marudūr the ocean-like army, and at the great city of Maṅgalapuram, the Mahāratha was overcome and destroyed. His son was Tēr-Māṟan, who fought the battles of Neduvayal; Kuṟumaḍai; Maṉṉikuṟichchi; Tirumaṅgai; Pūvalūr; Koḍumbāḷūr; Kuḷumbūr against the Pallava; and Periyalūr. He crossed the Kāvērī, subdued Maḷa-Koṅgam and worshipped the god Paśupati at Pāṇḍikkoḍumiḍi; presented heaps of gold and jewels; and contracted a relationship with the Gaṅga king; performed numberless *gōsahasra*, *hiraṇyagarbha* and *tulābhāra* ceremonies; and renewed the walls of Kūḍal (Madura), Vañji (Tiruvañjikkuḷam in the Cochin State) and Kōḻi (Uṟaiyūr near Trichinopoly).

Contents of the Tamil portion of the Vēḷvikuḍi grant.

19. His son was Teṉṉa-Vāṉavaṉ, Neduñjaḍaiyaṉ, who conquered the Kāḍava in battle at Peṇṇāgaḍam on the southern bank of the Kāvērī; the Āyavēḷ and the Kuṟumbas at the battle of Nāṭṭukkuṟumbu. His titles were Śrīvara, Śrīmanōhara, Śiṉachchōḷaṉ, Puṉappūḻiyaṉ, Vītakalmasha, Vinayaviśruta, Vikramapāraga Vīrapurōga, Marudbala, Mānyaśāsana, Manūpama, Marditavīra, Giristhira, Gītikiṁnara, Kripālaya, Kritāpatāna(dāna), Kalippagai, Kaṇṭakaniṣhṭura(nishthura), Kāryadakshiṇa, Kārmuka-Pārtha, Parāntaka, Paṇḍitavatsala, Paripūrṇa and Pāpabhīru.

20. While the third year of his reign was current, the person who used to sing (in the palace) at Kūḍal (Madura), the city of palaces and big walls, one day got angry. The king sent for him and asked him what his grievance was. The former replied that the village of Vēḷvikuḍi in Pāgaṉūr-kūṟṟam had been granted by the Paramēśvara Palyāga-Mudukuḍumi-Peruvaḷudi. This village was resumed by the Kaḷabhra. Thus did the supplicant petition to the king, who laughed and said that if he could prove the antiquity of the grant from the residents of the district, the village would be restored. Having been convinced on this point, the king declared that land within four specified boundaries was granted exactly as it had been given by his ancestor. The *ājñapti* of the grant was Māṟaṅgāri, who was the crest-jewel of the Vaidya family. He bore the title *Mūvēndamaṅgalappēraraiyaṉ* and was a native of Karavandapuram. The poet who composed the Tamil portion of the inscription was the general (*sēnāpati*) Eṉādi *alias* Śāttaṉ. The concluding Sanskrit verses refer to the *ājñapti* as Madhuratara, who is described as a *śāstraid, kavi* and *vāgmin*. He belonged to the village of Karavandapura and to the family of Vaidya. He also bore the surname Maṅgalarāja. Four of the concluding verses are stated to be from the *Vaishṇava Dharma*. The engraver was Yuddhakēsari-Perumbaṇaikāraṉ.

21. In spite of the meagre information furnished by the Sanskrit portion, it is important inasmuch as it confirms in some respects the larger Śiṉṉamaṉūr plates and other Pāṇḍya inscriptions. The tradition about the deluge (or at least some inundation of the Pāṇḍya country) is confirmed by the Vēḷvikuḍi grant. In the larger Śiṉṉamaṉūr plates, it is reported that, though the ocean was disturbed on account of the end of the *yuga*, it took refuge with the splendour of the footstool of some unnamed Pāṇḍya king, *i.e.*, the ocean paid homage to him. In the Vēḷvikuḍi grant we are told that there was a Pāṇḍya king who survived the deluge. Perhaps it is a reminiscence of this event that is preserved to us in Tamil literature in

A tidal wave in the Pāṇḍya country.

the name *Vadimbalamba-ninra-Pāndiyan*, alluded to in the *Maduraikkānji* (l. 61) and the *Puranānūru* (v. 9) as one of the remote ancestors of the Pāndya king Neduñjeliyan, the victor at Talaiyālaṅgānam. According to the Madura *Sthalapurāna* there was a deluge in the reign of Kīrtivibhūshana-Pāndya which is said to have swept away the population. "After this the god Śiva recreated all castes and nations just as before and the new created king of Madura was of the race of the moon and in all respects corresponding." In the Tamil *Tiruvilaiyādal-Purānam*, which contains a description of the sixty-four sports of the god Śiva, there is a chapter (49) which describes a tidal wave during the reign of Kīrtibhūshana-Pāndya. The seven oceans exceeded their bounds and drowned all the worlds, the seven islands and mountains. The temple of the goddess Mīnākshī and that of the god Sundarēśa, the pond called Porrāmarai in the temple and five hills called Idabamalai, Ānaimalai, Nāgamalai, Paśumalai and Panrimalai were, however, not drowned. The whole country is said to have been created again, and the shape of the new Pāndya capital was determined by a serpent called Ālavāy at the command of the god Śiva. Consequently the town itself became known as Tiruvālavāy. In the introduction to the *Iraiyanār Agapporul* (see the late Mr. C. W. Damodaram Pillai's edition) an account is given of the three Madura academies (*śaṅgam*). The first is said to have lasted 4,440 years. The kings who reigned during that period are said to have been eighty-nine commencing with Kāyśinavaludi and ending with Kaduṅgōn. Their capital was the Madura which subsequently became submerged in the ocean. The second academy was held at a place called Kapādapuram and it was probably during this period that the Pāndya country was deluged. This evidently is the tradition that is referred to in the *Sthalapurāna* and alluded to in the Vēlvikudi grant. The mention of it in the latter proves the antiquity of the tradition. Whether the deluge was an actual historical event or has to be taken as the commencement of a fresh dynasty of Pāndya kings is a question which cannot be decided at present. It is interesting to note that the name Kaduṅgōn mentioned as that of the last Pāndya king of the first academy occurs in our inscription (see paragraph 27 below) as the designation of the first of the Pāndya kings subsequent to the Kalabhra interregnum.

Feast of mythical Pāndya kings.

22. The engraving of the Pāndya crest on the top of Mount Mēru and sharing with Indra one-half of his throne and his garland are also mentioned in the Sinnamanūr plates and are often referred to in later Pāndya inscriptions of the 13th century A.D. The conquest of the lord of the *daityas* is probably what is mentioned in the Sanskrit portion of the larger Sinnamanūr plates when it says that one of the Pāndya kings "reduced Daśānana to sue for peace." The embassy on behalf of the gods and the churning of the milk-ocean are also referred to in the same grant.

Difference between the Sanskrit and Tamil portions of the Vēlvikudi grant.

23. The difference between the Sanskrit portion of the Vēlvikudi grant and the Tamil portion of the same is very striking and cannot be easily explained. The former omits the Kalabhra occupation of the Pāndya country and mentions only four generations of kings, while the latter refers to an ancient Pāndya sovereign, gives the names of seven generations of Pāndya kings in succession and is otherwise full of historical matter.

The Pāndya king Palyaga-Mudukudumi-Peruvaludi.

24. The original donor of the village of Vēlvikudi was Palyāga-Mudukudumi-Peruvaludi. As his name implies, he must have performed many Brāhmanical sacrifices. He is mentioned under the name Palśālai-Mudukudumi in line 759 of the Tamil poem Maduraikkāñji as an ancestor of the Pāndya king Neduñjeliyan. The commentator of the poem supplies the full name of the king of Palyāgaśālai-Mudukudumi-Peruvaludi. The Tamil anthology *Puranānūru* has five poems in his honour composed by three poets, *viz.*, Kārikilār, Nettimaiyār and Nedumballiyattanār. In three of them the king is called Kudumi and Kudumikkōmān in the fourth. The fifth does not give his name but describes how he disposed of the countries conquered by him in the following terms:—"The extensive forts captured from his foes he destroyed by yoking herds of white mouthed asses and ploughing the streets. In the countries of hostile kings he drove into rice fields his chariots drawn by restive horses. Into the fresh water tanks of the territories of his enemies he forced his angry elephants with broad feet and

stout necks." The poet then asks which of the two is the larger in number: the number of enemies who survived their defeats at the hands of the king or the number of halls with sacrificial posts planted in them. It is worthy of note that a similar disposal of conquered countries occurs in inscriptions of the latter Pāṇḍya king Māṟavarman Sundara-Pāṇḍya I. (A.D. 1216 to 1235). In the abovementioned five poems the full name of the early Pāṇḍya king occurs in the note added either by the compiler of the anthology or by the commentator. The date of Palyāga-Mudukuḍumi-Peruvaḷudi cannot, at present, be ascertained. But he was evidently a predecessor of Neḍuñjeḻiyaṉ, the victor at Talaiyālaṅgāṉam. It is interesting to note that at such an early period Brāhmaṇical sacrifices had been adopted by a Pāṇḍya king and that he was proud of having performed such sacrifices. The fact shows that Aryan civilisation penetrated into the southernmost portion of the Indian peninsula much earlier than is usually supposed.

The Kaḷabhra occupation of the Pāṇḍya country.

25. The next point in the Vēḷvikuḍi grant that is of interest to the student of historical research is the Kaḷabhra occupation of the Pāṇḍya country. In all probability, some successor of Mudukuḍumi was driven out of the Pāṇḍya kingdom by a Kaḷabhra king. The history of the Kaḷabhras is obscure. They are mentioned frequently among the tribes overcome by Chalukya and Pallava kings. The Chalukya king Vikramāditya I. is reported to have "subdued with the thunderbolt which was his prowess the mighty tumult of the mountains which were the Pāṇḍya and the Chōḷa and the Kēraḷa and the Kaḷabhra and other kings" (*Ind. Ant.* Vol. IX. p. 129). Vinayāditya of the same family claims to have brought into a state of servitude the Pallavas, the Kaḷabhras, the Kēraḷas, the Haihayas, the Vilas, the Malavas, the Chōḷas, the Pāṇḍyas and others together with the Āḷuvas and the Gaṅgas (*ibid.* Vol. VII. p. 303). Vikramāditya II. also subdued the Pāṇḍya, Chōḷa, Kēraḷa, Kaḷabhra and other kings (*Ep. Ind.* Vol. V. p. 204). The Pallavas of Conjeeveram who were the opponents of the Chalukyas boast of having frequently defeated the Kaḷabhras. Siṁhavishṇu vanquished "the Malaya, Kaḷabhra, Maḷava, Chōḷa and Pāṇḍya (kings), the Siṁhaḷa (king) who was proud of the strength of his arms, and the Kēraḷas" (*South Ind. Inscrs.*, Vol. II. p. 356). His grandson Narasiṁhavarman I. "repeatedly defeated the Chōḷas, Kēraḷas, Kaḷabhras and Pāṇḍyas" (*ibid.* Vol. I. p. 152). None of these references helps us to locate the tribe definitely They may, however, be supposed in a general way to belong to Southern India. In the topographical list of Varāhamihira's *Brihat-Saṁhita* mention is made of the Chera, Chōḷa, Kāñcha, Karṇāṭa, Kēraḷa, Koṅkaṇa and Taṁkaṇa together, but not of Kaḷabhra.

Reference in Tamil literature to the Karṇāṭa occupation of Madura.

26. In the Tamil *Periyapurāṇam* there is a reference to an invasion of Madura and its temporary occupation by a king of Karṇāṭa. This story is also mentioned in the *Tiruviḷaiyāḍal-Purāṇam*. The invasion is said in both to have taken place during the time of the Śaiva devotee Mūrtti-Nāyaṉār, who must, at any rate, be anterior to Sundaramūrtti Nāyaṉār. The latter probably flourished in the 8th or 9th century A.D. The Karṇāṭa king is said to have become a Jaina and to have prosecuted the Śaivas at Madura. He eventually died without issue, and as there was no Pāṇḍya prince to succeed to the throne, the choice of a king was left to an elephant which was let loose for the purpose. The elephant of its own accord brought Mūrtti-Nāyaṉār on its back and he accordingly became king of Madura. As this story is referred to in the *Kalläḍam*, an old Tamil work, it may be concluded that it refers to some ancient period and may for the present be taken to allude to the Kaḷabhra occupation of Madura mentioned in the Vēḷvikuḍi grant. Again, among the enemies conquered by the Pāṇḍya king Neḍuñjeḻiyaṉ in the battle of Talaiyālaṅgāṉam, the commentator of the *Maduraikkāñji* mentions a certain Erumaiyūraṉ, and the name has been taken to denote a ruler of Mysore. If this be true, and if my conjectural location of the Kaḷabhras in the Kanarese country be proved by future researches, it may be that Neḍuñjeḻiyaṉ drove out from the Pāṇḍya country the Kaḷabhras, who were probably allied with the Chēras and Chōḷas. At any rate, the Kaḷabhra occupation of Madura is an important event in the history of the Pāṇḍya kingdom to which there is no reference in any of the authorities on Pāṇḍya history so far accessible to us.

Conjectural location of the Kaḷabhras.

27. Now we come to the historical portion of the genealogy and are confronted at the outset with a somewhat serious difficulty. The Sanskrit portion furnishes only four names, viz., Māṟavarman; his son Raṇadhīra; his son Māṟavarman Rājasiṁha, who defeated Pallavamalla; and his son Jaṭilavarman Parāntaka by a Malava princess. The Tamil portion gives us the names of seven kings, viz.—

(1) Kaḍuṅgōṉ.
(2) His son the *Adhirāja* Māṟavarman.
(3) His son Śeḻiyaṉ Śēndaṉ.
(4) His son Arikēsarin Asamasamaṉ Māṟavarman, who conquered at Nelvēli the army of Vilvēli.
(5) His son Kōchchaḍaiyaṉ.
(6) His son Tēr-Māṟaṉ.
(7) His son Neḍuñjaḍaiyaṉ, the donor.

It may be supposed that the last names in both of these lists are identical and that the first three names of the Tamil portion have been omitted by the Sanskrit poet, perhaps because he thought they were unimportant kings.

Tentative Pandya genealogy revised.

28. This is only the initial difficulty; when we get to the chronology, the complication is much greater, because the number of dated stone inscriptions attributable to early Pāṇḍya kings is very small. Besides, I am not quite sure how and where the names furnished by the Vēḷvikuḍi grant fit into the tentative genealogy derived from the Śiṉṉamaṉūr plates which I gave in the last *Annual Report*. But with the help of a few facts I have revised it and annex the table with the additions and alterations.

Pāṇḍyādhirāja Paramēśvara Palśālai-Muduk̦uḍumi-Peruvaḻudi.

:

Kaḷabhra interregnum.

:

1. Kaḍuṅgōṉ *Pāṇḍyādhirāja*.

2. Adhirāja Māṟavarman *Avaniśūḷāmaṇi*.

3. Śeḻiyaṉ Śēndaṉ.

4. Māṟavarman Arikēsarin Asamasamaṉ, defeated the army of Vilvēli at Nelvēli.

5. Kōchchaḍaiyaṉ Raṇadhīra; fought the battle of Marudūr; defeated the Mahāratha in the city of Maṅgalapuram.

6. Arikēsarin Parāṅkuśa Māṟavarman Tēr-Māṟaṉ; defeated the Pallava at Kuḻumbūr; conquered the Pallavas at Śaṁkaramaṅgai; Rājasiṁha (I.) defeated Pallavamalla; renewed the walls of Kūḍal, Vañji and Kōḻi.

7. *Jaṭila* Neḍuñjaḍaiyaṉ *Parāntaka*; defeated the Kāḍava at Peṇṇāgaḍam; (donor of the Vēḷvikuḍi grant), A.D. 769-70.

8. Rājasiṁha (II).

9. Varaguṇa-Mahārāja; *Jayantavarman* (?)

10. Śrīmāra Śrīvallabha Ēkavīra Parachakrakōlāhala; conquered Māya-Pāṇḍya, Kēraḷa, Siṁhala, Pallava and Vallabha; *Pallavabhañjana*.

11. Varaguṇavarman; ascended the throne in A.D. 862-863.

12. Parāntaka Vīranārāyaṇa Śaḍaiyaṉ; fought at Kharagiri and destroyed Peṇṇāgaḍam; *married* Vāṉavaṉ mahādēvi, *Jaṭila Neḍuñjaḍaiyaṉ* (donor of the Madras Museum and smaller Śiṉṉamaṉūr plates ?).

13. Rājasiṁha (III) Mandaragaurava Abhimānamēru.

Early Pāṇḍya chronology and the considerations on which it is based.

29. The first point which I have taken into consideration in revising the genealogy is that the larger Śinnamanūr plates probably belong to the time of Rājasiṁha-Pāṇḍya, who was defeated by the Chōla king Parāntaka I. some time before A.D. 921-2. The second consideration is that the Neḍuñjaḍaiyan of the Vēḷvikuḍi grant cannot be identical with his namesake of the Madras Museum plates, but that the former must be earlier than the latter. The third point is that the Madras Museum plates of Jaṭilavarman and the smaller Sinnamanūr plates are probably nearer in point of time to the larger Śinnamanūr plates than they are to the Vēḷvikuḍi grant. In other words, the interval of time between the Jaṭilavarman of the first two plates and Rājasiṁha III. must be smaller than that between the Neḍuñjaḍaiyan of the Vēḷvikuḍi grant and his namesake of the Madras Museum plates. Again, the Neḍuñjaḍaiyan of the Vēḷvikuḍi grant is apparently identical with the Maṛañjaḍaiyan of the Āṇaimalai cave inscriptions. This is rendered likely by the fact of the kings in both cases being called Parāntaka. Besides, the *ājñapti* of the Vēḷvikuḍi grant is, in all probability, identical with the Māṛaṅgāri who excavated the Āṇaimalai cave about the year A.D. 769-70. If any of the foregoing facts and surmises are overthrown by future researches, the whole genealogy will have to be reconsidered in the light of fresh facts that may be forthcoming. From the foregoing it will appear that the smaller Sinnamanūr plates and the Madras Museum plates of Jaṭilavarman cannot belong to No. 7 Jaṭila as represented in the last report. Otherwise he would be identical with the donor of the Vēḷvikuḍi grant, and paleographical considerations militate very strongly against such a supposition. Again, the numerals (until 7), which are marked in the Vēḷvikuḍi grant are very old, while those of the Jaṭilavarman plates bear a close resemblance to the corresponding symbols used in the larger Śinnamanūr plates. As both the smaller Śinnamanūr plates and those of Jaṭilavarman together mention only three generations, it may even be questioned if these three kings belonged to the main line or not. But until we have definite evidence to show that these three represent a distinct family, I propose to treat them as belonging to the main line and to insert their names in italics where they may at present be supposed to come in. It is true we have absolutely no evidence that No. 9 Varaguna-Mahārāja bore the surname Jayantavarman as represented on the foregoing genealogical table. But his son Śrīvallabha claims to have conquered the Pallavas, while the Māṛavarman of the Madras Museum plates bore the title *Pallavabhañjana*. Again, No. 12 Parāntaka Śaḍaiyan, son of Śrīvallabha, may be identical with the Parāntaka Neḍuñjaḍaiyan, the donor of the Madras Museum plates, because the former boasts of having carried on war in Koṅgu, while the latter describes at length his campaign in Koṅgu. Consequently, it is not altogether impossible that the three kings, mentioned in the Madras Museum plates did actually belong to the main Pāṇḍya line, whose genealogy has been made out from the larger Śinnamanūr plates.

Pandya invasion of Ceylon.

30. The Singhalese chronicle *Mahawaṁsa* might help us in our difficulties as regards Pāṇḍya chronology, if its own were strong enough. According to the chronicle (Mr. Wijesimha's Translation, Chapter L) there was a Pāṇḍya invasion of Ceylon during the reign of the Singhalese king Sena I. or Silāmēghasena. The Pāṇḍya victory on this occasion was complete. The Singhalese king fled from his capital and took refuge in the Malaya country. Prince Mahinda, the king's brother, committed suicide and prince Kassapa, another younger brother of the king, fled. The Pāṇḍyas took possession of the capital, carried away a large amount of booty and eventually entered into a treaty with the fugitive king of Ceylon restoring the country to him.

Counter invasion by the Singhalese.

31. The counter invasion by the king of Ceylon against the Pāṇḍya country took place during the next reign (*ibid.* Chapter LI). When the Singhalese king Sena II. was preparing an army for this expedition, a Pāṇḍya prince went to Ceylon with the object of seeking the help of the Singhalese in overthrowing the Pāṇḍya monarchy. The reason was that the discontented Pāṇḍya prince had been ill-treated by his sovereign. The town of Madura was besieged by the Singhalese. The Pāṇḍya king was defeated in the attempt to raise the siege and subsequently died. The

Singhalese took possession of the city, crowned the Pāṇḍya prince who had sought their help and returned to Ceylon with a large amount of booty including the treasures carried away by the Pāṇḍyas when they invaded Ceylon. According to the *Mahawaṁsa*, the Pāṇḍya invasion of Ceylon took place during the time of Sena I., who is said to have reigned for 20 years from A.D. 846 to 866 and the counter invasion by the Singhalese during the reign of Sena II. The latter was the immediate successor of Sena I. and reigned for 35 years from A.D. 866 to 901.

32. The Pāṇḍya king's name is not mentioned in either of these two cases. Nor is the name of the discontented prince given. Besides, the chronology of the *Mahawaṁsa* is not altogether beyond question, as I have pointed out repeatedly. If we could fix definitely the time when the invasion and the counter invasion took place, it would be a gain to Pāṇḍya history and chronology. In editing the Trichinopoly cave inscription of Māṟañjaḍaiyaṉ, I remarked that the Pāṇḍya invasion of Ceylon must have taken place during the reign of Varaguṇa, (Director-General's *Annual* for 1903-04, p. 273) under the impression that there was only one Pāṇḍya king of that name. But now that the Śiṉṉamaṉūr plates have proved that there were at least two kings named Varaguṇa, one named Varaguṇa-Mahārāja and the other Varaguṇavarman, it is necessary to reconsider the question. Among the kings mentioned in the larger Śiṉṉamaṉūr plates, there is only one who claims to have extended his military operations into Ceylon, *viz.* No. 10 Śrīmāra Parachakrakōlāhala of the foregoing table. In the Sanskrit portion of the larger Śiṉṉamaṉūr plates, he claims to have conquered in battle the king of Siṁhala, and the Tamil portion of the same plates tells us that this king gained victories in Ceylon. Consequently, it may be supposed that the Pāṇḍya invasion of Ceylon took place in his reign. As he is also said to have conquered Māyā-Pāṇḍya, who must have belonged to his own family, there is enough evidence that there were internal dissensions among the Pāṇḍyas already in his reign. The counter invasion of the Singhalese against the Pāṇḍya country might have been brought about either by Māyā-Pāṇḍya himself or by some relation of his who went over to Ceylon for the purpose. In this connection it is worthy of note that the relationship of No. 11 Varaguṇavarman to his predecessor is not given in the Tamil portion of the larger Śiṉṉamaṉūr plates, while the Sanskrit portion of the same plates mentions the relationship only indirectly. No. 12 Parāntaka is said to have been the younger brother of Varaguṇa and the son of Śrīmāra. Consequently, it is not impossible that it was Varaguṇa who sought help from the Singhalese in order to secure the Pāṇḍya throne. There is still another alternative. No. 12 Parāntaka is said to have seized a certain Ugra, apparently, in the battle at Kharagiri. It may be that this Ugra was a Pāṇḍya prince with whom the former had to fight for the throne. If the story of the *Mahawaṁsa* be true, the discontented Pāṇḍya prince—whether he was Māyā-Pāṇḍya or Ugra-Pāṇḍya—must have been on the Pāṇḍya throne for some time before he was replaced by No. 12 Parāntaka.

The Pāṇḍya kings in whose reigns these two invasions took place.

33. Before discussing the other Pāṇḍya inscriptions registered in appendices B and C, it is necessary to refer to one or two important points in the Vēḷvikuḍi grant. The *ājñapti* (*āṇatti*) of the grant is mentioned both in Tamil and in Sanskrit. In the former he is described as a chief of Karavandapuram and as bearing the title *Mūvēnda-maṅgalappēraraiyaṉ*. His name was Māraṅgāri and he was the crest-jewel of the Vaidya race. In the Sanskrit portion he is called the Maṅgalarāja Madhuratara, a resident of Karavandapura, who belonged to the Vaidya family. It is also said of him that he was conversant with the *śāstras* (*śāstravid*) that he was a poet (*kavi*) and that he was eloquent (*vāgmin*). We may, therefore, identify him with the *uttaramantrin* of the Pāṇḍya king Māṟañjaḍaiyaṉ, who excavated the monolithic Vaishṇava cave in the Nṛisiṁha temple at Āṉaimalai near Madura. The epithet *madhurakavi* which is given in the Āṉaimalai inscription does not occur here but he is called a *kavi* instead. The name as well as the other epithets are the same. We have, therefore, to suppose that the Neḍuñjaḍaiyaṉ of the Vēḷvikuḍi grant also bore the name Māṟañjaḍaiyaṉ. The approximate date of the former may now be fixed as follows: From the Āṉaimalai cave inscriptions it appears that Māṟaṅgāri was dead at the time of the consecration of the cave which

Madhuratara Māṟaṅgāri, *ājñapti* of the Vēḷvikuḍi grant.

probably took place in A.D. 769–70. It may be supposed that some time had elapsed on the date of the consecration since the death of Māraṅgāri. And as the Vēḷvikuḍi grant is dated in the 3rd year of the king's reign when Māraṅgāri was still living, we cannot be far wrong if we assign the grant to the middle of the eighth century A.D. This date of Neḍuñjaḍaiyaṉ would be quite consistent with the fact of his predecessor Māṟavarman Rājasiṁha I. having defeated Pallavamalla according to the Sanskrit portion of the Vēḷvikuḍi grant. Taking this as a sure date of No. 7 Neḍuñjaḍaiyaṉ, we get roughly the beginning of the 7th century A.D. for the end of the Kaḷabhra interregnum. How the Pāṇḍyas were overcome by the Kaḷabhras, how long the sovereignty of the latter lasted and how they were driven back are points on which no information is at present forthcoming.

The *ājñapti* identical probably with the Vaishṇava saint Madurakavi-Āḻvār.

34. The mention of Māṟaṅgāri as the *ājñapti* of the Vēḷvikuḍi grant is important for the history of Tamil literature. In editing the Ānaimalai cave inscriptions, Mr. Venkoba Rao was not quite certain if the Madhurakavi Māṟaṅgāri was identical with the Vaishṇava saint Madurakavi-Āḻvār. The Vēḷvikuḍi grant makes the identification of the Madhuratara Māṟaṅgāri with the Vaishṇava saint more likely, as the former is described as conversant with the *śāstras*, as a poet and as an eloquent speaker. According to Vaishṇava tradition, Madurakavi-Āḻvār was born at Tirukkōḷūr, while the Vēḷvikuḍi grant and the Ānaimalai cave inscriptions would make him a native of Karavandapuram. This is the only difficulty in identifying the Vaishṇava saint with the *ājñapti* of the Vēḷvikuḍi grant.

Date of the saint Nammāḻvār.

35. The Vaishṇava saint Madurakavi-Āḻvār is believed to have been the elder contemporary of another named Nammāḻvār. According to the Vēḷvikuḍi grant and the Ānaimalai cave inscriptions, the real name of Madurakavi was Māṟaṅgāri, *i.e.*, Kāri, son of Māṟa. We are told that Nammāḻvār's real name was Kāri Māṟaṉ, *i.e.*, Māṟaṉ son of Kāri. This name actually occurs at the end of some of the poems in the *Tiruvāymoḻi* composed by him. Kāri, the father of Nammāḻvār, was the magistrate (*adhikārin*) of the city of Kurugūr, the ancient name of Āḻvār-Tirunagari in the Tinnevelly district. It may, therefore, be argued that Nammāḻvār or Kāri Māṟaṉ was the son of Madurakavi or Māṟaṅgāri. Vaishṇava tradition offers serious obstacles to such a supposition. The relationship between Madurakavi-Āḻvār and Nammāḻvār is not one of father and son but of disciple and preceptor. Perhaps Nammāḻvār was called Kāri Māṟaṉ after the son of Madurakavi, who would naturally bear the name Kāri Māṟaṉ. The difficulty about Tirukkōḷūr having been the residence of Madurakavi-Āḻvār is not formidable. He might have been born at Tirukkōḷūr, but subsequently settled down at Karavandapuram after getting into the service of the Pāṇḍya king. If this explanation of the discrepancy is confirmed by future researches, we get the date of the Vaishṇava saint Madurakavi-Āḻvār and of his younger contemporary Nammāḻvār, who would then have to be assigned roughly to the middle of the 8th century A.D. Another Vaishṇava saint Tirumaṅgai-Āḻvār probably flourished a decade or two after Nammāḻvār and made arrangements for the recitation of the *Tiruvāymoḻi* in the Raṅganātha temple at Śrīrangam. At the end of the Vēḷvikuḍi grant, four of the imprecatory verses are declared to be quotations from the *Vaishṇava Dharma*. I have looked fruitlessly into the *Vishṇusmṛiti* edited by Professor Jolly for these verses. It is interesting to note that the commentary to the Tamil work *Iṟaiyaṉār Agapporuḷ* is illustrated by a number of verses, most of which are in praise of a Pāṇḍya king named Neḍumāṟaṉ who probably bore the titles Arikēsarin, Parāṅkuśa, Varōdaya, Tēr-Varōdayaṉ, Vijayacharita and Satrudhurandhara. It may be that the commentator was a contemporary of No. 6 Arikēsarin Parāṅkuśa Māṟavarman on the foregoing genealogical table. As, however, the commentary in question is said to have been originally composed by the poet Nakkīraṉ and transmitted by oral tradition through eight generations to Nīlakaṇḍaṉ of Muśiri, it remains doubtful whether the former or the latter actually composed the verses.

Other early Pāṇḍya inscriptions.

36. Of the stone inscriptions registered in appendices B and C, eleven belong to the early Pāṇḍyas. Six of them are dated in the reign of Māṟañjaḍaiyaṉ and have been found at Kumbhakōṇam (No. 13 of 1908) and Āduturai (Nos 358 and

364 of 1907) in the Tanjore district; Tirupparangunram in the Madura district (No. 37 of 1908) and Kalugumalai (No. 43 of 1908) and Ambāsamudram (No. 89 of 1907) in the Tinnevelly district. The two Āduturai epigraphs are apparently copies of older records made during the reign of the Chōla king Uttama-Chōla (see paragraph 53 below). It is, however, extremely doubtful if all of them belong to one and the same king. But the three which have been found in the Tanjore district coupled with those discovered in previous years in that part of the country go to prove that the ancient Chōla dominions had been practically annexed by the Pāndyas before the Chōlas of Tanjore established themselves during the second half of the 9th century A.D. It is not unlikely that they have to be attributed to No. 11 Varaguṇavarman or to his younger brother No. 12 Parāntaka on the foregoing Pāṇḍya genealogy, because one of them is in Kumbhakōṇam itself and the other two in its vicinity. And Tiruppirambiyam, where Varaguṇa fought against Aparājita, is close to Kumbhakōṇam. No. 37 of 1908 is engraved on one of the pillars of the monolithic cave which constitutes the central shrine of the Subrahmaṇyasvāmin temple at Tirupparangunram near Madura and is the one published by me from a photograph in *Ind. Ant.* Vol. XXII, p. 67 f. From a close inspection of the original pillar and of the impression I am led to believe that the surmise as to its date expressed in the last report is a mistake.

Monolithic cave in the Subrahmaṇya temple at Tirupparangunram.

37. The monolithic cave at Tirupparangunram consists of two cells facing each other—the western one dedicated to Siva and the eastern to Vishṇu—with a verandah between the two cells. The verandah contains two rows of pillars. Between the two 3rd pillars from the west is a modern stone wall. The space between the 1st and 2nd pillars from the east is thus coverted into a shrine in the back wall of which is an image of the god Subrahmaṇya with his consort Dēvayānī to the proper left and the sage Nārada to the proper right. To the west of this shrine and forming part of the cave are two other shrines—one dedicated to the goddess Durgā (between the 2nd and 3rd pillars of the inner row) and the other to Gaṇapati (between the 3rd and 4th pillars). On the rock to the left of the cave are found in relief (1) the god Narasiṁha with the demon Hiraṇyakaśipu in his lap in the 1st niche, (2) the god Vishṇu with attendants in the 2nd niche and (3) Varāhamūrti with Bhūdēvī on his right thigh with attendants and worshippers in the 3rd niche. On the rock to the right of the cave is a female figure resting the proper right palm on the head of another smaller figure and having a bull at the back. This is evidently the central figure and there are a number of other images cut in relief. All these are in the 1st niche. In the 2nd niche is a four-armed male figure in dancing posture with a giant underneath the two legs. One of the two left arms bears a weapon (?) surmounted by a bull. The 3rd niche on this side is partly built in. These niches from part of the rock and the figures appear to have been cut into the rock originally. Having been damaged and mutilated the sculptures seem to have been restored with brick and mortar. All this is found in what may be called the uppermost platform of the temple. Lower down a shrine of Śēṭṭai which is reported to reach to the back wall of the monolithic cave. Another rock-cut cave on the lower level of the rock contains an image of a goddess with attendants and worshippers, the central figure of which is believed to represent Annapūrṇādēvī.

Vaṭṭeluttu inscription in the cave.

38. The Vaṭṭeluttu inscription in the cave which has already been mentioned, records the fact that Śāttan Gaṇapati, the chief of Pāṇḍi-Amridamangalam, and a member of the Vaidya family residing in Karavandapuram, repaired (or perhaps excavated) the temple and the tank. His wife excavated the shrines of Durgādēvī and Jyēshṭhā. The hill itself is called Parangunru in Tiruñānasambandar's *Dēvāram* and is referred to in the poem entitled *Tirumurugārruppaḍai*, where the hill is said to be to the west of Madura. In the former it is the shrine of Śiva that is referred to. The shrines of Durgādēvī and Jyēshṭhā which were excavated during the period of Pāṇḍya supremacy continue to this day. Tirupparangunram is one of the few places containing a shrine dedicated to Jyēshṭhā who is popularly despised as being the goddess of ill luck (*mūdēvī*).

Inscriptions of Śaḍaiyamāraṉ.

39. Of Śaḍaiyamāraṉ we have four inscriptions, three from Śiṉṉamaṉūr in the Madura district (Nos. 440, 441 and 447 of 1907) and the fourth from Ambāsamudram in the Tinnevelly district (No. 86 of 1907). Of these, three (Nos. 86, 441 and 447 of 1907) may belong to the same king, while the fourth (No. 440 of 1907) which is engraved in the Tamil alphabet and dated in the 46th year of the king's reign, must be attributed to a different—perhaps later—Pāṇḍya. As the characters of this inscription resemble those of the Chōḷa Tamil inscriptions (*e.g.* that of No. 439 of 1907 found at Śiṉṉamaṉūr and belonging to the reign of Rājēndra-Chōḷa I.) we have to suppose that this Śaḍaiyamāraṉ flourished during the period of Chōḷa occupation of the Pāṇḍya country. Of Vīra-Pāṇḍya, 'who took the head of the Chōḷa king,' a single inscription has been copied at Ambāsamudram in the Tinnevelly district (No. 87 of 1907). Here the village is called Iḷaṅgōykkuḍi, a *brahmadēya* in Muḷḷi-nāḍu.

Paṇḍya inscriptions at Śiṉṉamaṉūr.

40. In the last report I gave an account of two copper-plate inscriptions of the early Pāṇḍyas found at Śiṉṉamaṉūr in the Periyakuḷam tāluka of the Madura district. Twenty-seven stone inscriptions of the same village are registered in appendix B (Nos. 428 to 454 of 1907) and were found in two temples, *viz.*, Rājasiṁhēśvara and Lakshmī-Nārāyaṇa-Perumāḷ. As may be expected, the majority of these inscriptions belong to the Pāṇḍya dynasty. The Śiva temple of the village is called in later Pāṇḍya inscriptions Rājasiṁhēśvaramuḍaiya-Nāyaṉār at śrī-Arikēsarinallūr, a *brahmadēya* in Aḷa nāḍu. In an epigraph of the 41st year of Māṟavarman Kulaśēkhara I. (A.D. 1268 to at least 1308) the same temple is called Tiruppūlandurai urai uḍaiyār *alias* Rājasiṁha Choḷīśvaramuḍaiyār at Arikēsarinallūr (No. 431 of 1907). The village granted by the larger Śiṉṉamaṉūr plates was Naṟcheygai-Puttur in Aḷa-nāḍu which was renamed Mandaragauravamaṅgalam after the donor, the Pāṇḍya king Rājasiṁha III. (*Annual Report* for 1906–07, Part II, paragraph 16). Nos. 439 and 452 of 1907, which are both Chōḷa inscriptions, mention Mandaragauravamaṅgalam and Arikēsarinallūr in such a way as to lead us to suppose that the one must be quite close to the other. If this surmise prove correct, the village granted by the larger Śiṉṉamaṉūr plates of Rājasiṁha III. must have been quite close to Śiṉṉamaṉūr itself.

The Chōḷa-Pāṇḍyas.

41. Eleven inscriptions of the Choḷa-Pāṇḍya king Jaṭāvarman śrī-Sundara-Choḷa-Pāṇḍyadēva have been copied at Vīraśikhāmaṇi and Ambāsamudram in the Tinnevelly district. The dates of four of these are lost (Nos. 76, 80, 85 and 88 of 1907) and the rest range in date from the 6th (No. 70 of 1907) to the 16th year of his reign (No. 77 of 1907). They are all written in Tamil with the exception of the one found in the monolithic cave at Vīraśikhāmaṇi (No. 40 of 1908) which is in Vaṭṭeḻuttu. The only other Vaṭṭeḻuttu inscription of this king hitherto known is from Gaṅgaikoṇḍāṉ in the Tinnevelly district (No. 162 of 1895). In previous years, epigraphs of this king were copied in the Madura and Tinnevelly districts and the southern portion of the Travancore State (*Annual Report* for 1904–05, Part II, paragraph 25). These range from the 4th to the 21st year of his reign. It is hardly necessary to repeat that Sundara-Chōḷa-Pāṇḍya was appointed viceroy of the Pāṇḍya country after its conquest by the Chōḷa king Rājēndra-Chōḷa I. (*Annual Report* for 1905–06, Part II, paragraph 17).

Later Pāṇḍyas—Jaṭāvarman Kulaśēkhara I.

42. Of the later Pāṇḍyas, whose chronology is based entirely on the astronomical calculations of the late Professor Kielhorn, five inscriptions in appendix B (Nos. 94, 97, 99, 152 and 451 of 1907) may be attributed with some degree of certainty to Jaṭāvarman Kulaśēkhara I. (A.D. 1190 to at least 1217). There are six other inscriptions of Jaṭāvarman Kulaśēkhara from Kalladakurichchi in the Tinnevelly district (Nos. 103, 104, 110 and 112 of 1907) and Śiṉṉamaṉūr in the Madura district (Nos. 445 and 450 of 1907) whose dates cannot be ascertained. It is not impossible that one or two of these belongs to the time of that Kulaśēkhara, who fought for the Pāṇḍya throne during the second half of the 12th century A.D. (*Annual Report* for

1898–99, paragraph 37). From No. 110 of 1907 it may be concluded that Śrīvallabhadēva was a predecessor of Jaṭāvarman Kulaśēkhara. This Śrīvallabha might be identical with the Jaṭāvarman Śrīvallabhadēva, a record of whose 3rd year is registered in an inscription of Māṟavarman Sundara-Pāṇḍya I. (No. 683 of 1905).

Māṟavarman Sundara-Pāṇḍya I.

43. Sixteen inscriptions of Māṟavarman Sundara-Pāṇḍya I. (A.D. 1216 to at least 1235) from Periyakuḷam (Nos. 413, 414 and 416 of 1907), Vīrapāṇḍi (No. 427 of 1907) and Śiṉṉamaṉūr (Nos. 436 and 449 of 1907) in the Madura district, Pāpāṅguḷam (No. 124 of 1907) and Kalladakuṟichchi (Nos. 92, 93, 96, 100, 102, 107 and 108 of 1907) in the Tinnevelly district, and Pēraiyūr (No. 160 of 1907) and Koḍumbāḷūr (No. 133 of 1907) in the Pudukkōṭṭai State are registered in appendix B. The epithets used in connection with his name are "who took (or was pleased to take) the Chōḷa country," "who presented (or was pleased to present) the Chōḷa country" and "who was anointed (or was pleased to perform the anointment of heroes) at Muḍigoṇḍachōḷapuram." The latest date of the king is the 22nd year of his reign in two inscriptions at Kalladakuṟichchi in the Tinnevelly district (Nos. 107 and 108 of 1907). Two fragments from Periyakuḷam in the Madura district (Nos. 411 and 412 of 1907) are dated during the reign of Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. But we have no means of ascertaining if they belong to the first or second king of that name.

Jaṭāvarman Sundara-Pāṇḍya I.

44. Of Jaṭāvarman Sundara-Pāṇḍya I. (A.D. 1251 to at least 1261) the only sure inscription in appendix B is No. 613 of 1907 from Nandalūr in the Cuddapah district. Pāṇḍya dominions appear to have reached the utmost limit of expansion during his reign. He claims to have performed the anointment of heroes at Nellore. It was evidently the expansion of Pāṇḍya dominions achieved during his reign that was maintained until the end of the 13th century by his successors. The Muhammadan historian Rashiduddin writing about A.D. 1300 speaks of M'abar, which was apparently another name for the Pāṇḍya kingdom, as extending from Kūlam (Quilon) to Nellore (Dr. Caldwell's *Grammar of the Dravidian Languages*, p. 535). Five inscriptions of Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva have been copied at Śiṉṉamaṉūr (No. 438 of 1907) and Periyakōṭṭai (Nos. 459 and 469 of 1907) in the Madura district and at Koḍumbāḷūr and Pūvālaikkuḍi (Nos. 132 and 150 of 1907) in the Pudukkōṭṭai State. There is, however, no means of ascertaining to which of the two kings of that name these have to be assigned.

Jaṭāvarman Vīra-Pāṇḍya.

45. Next in chronological order comes Tribhuvanachakravartin Vīra-Pāṇḍyadēva (without the title *Māṟavarman* or *Jaṭāvarman*) who reigned from A.D. 1253 to at least 1267 (*Ep. Ind.* Vol. VII. p. 10 f). No records of this king are, however, registered in the appendices. We have two inscriptions of Tribhuvanachakravartin Vīra-Pāṇḍya (in one of which he is also called Jaṭāvarman), who boasts of having conquered Ceylon, Koṅgu and the Chōḷa country (Nos. 402 and 421 of 1907). Three epigraphs of this king were noticed in paragraph 27 of the last *Annual Report* and three others of Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva which do not mention any of his conquests, are registered in appendix B (Nos. 117, 131 and 430 of 1907); also one of Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva in appendix C (No. 21 of 1908) and one of Tribhuvanachakravartin Vīra-Pāṇḍyadēva (No. 468 of 1907). In No. 450 of 1907 from Śiṉṉamaṉūr in the Madura district, mention is made of Pillai Kulaśēkhara-Mahābeli-Vāṇarāyar, who was evidently a feudatory of the king. The fact that this feudatory bore the name Kulaśēkhara may be taken to show that Kulaśēkhara-Pāṇḍya was either the son or the father of the reigning king. As a matter of fact, Māṟavarman Kulaśēkhara I. followed, according to Professor Kielhorn, immediately after a Vīra-Pāṇḍya, whose identity with the above mentioned Jaṭāvarman Vīra-Pāṇḍya is not altogether improbable.

Māṟavarman Kulaśēkhara I.

46. A dozen records of Māṟavarman Kulaśēkhara I. (A.D. 1268 to at least 1308) are registered in appendix B. They range in date from the 3rd to the 41st year of his reign (A.D. 1309) and have been found in the Madura (Nos. 409, 428, 429, 431, 432, and 435) and Tinnevelly districts (Nos. 98 and 126 of 1907) and in the

Pudukkōṭṭai State (Nos. 144, 149, 163 and 164 of 1907). In all these records he boasts of having conquered all countries. Seven inscriptions of Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva, where this boast does not occur, are also included (Nos. 101, 125, 127, 128, 135, 136 and 311 of 1907). It is doubtful if the latter belong to Māṟavarman Kulaśēkhara I, who must be identical with the 'Kales Devar' of the Muhammadan historians.

Jaṭavarman Sundra-Pāṇḍya II.

47. Six inscriptions copied at Nandalūr in the Cuddapah district belong to the reign of Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva and combine his regnal year with the corresponding year of the Bṛihaspati cycle. The 9th year of his reign corresponded to the year Pārthiva (No. 614 of 1907), the 10th year to Vyaya (Nos. 591, 592 and 593 of 1907), the 15th to Virōdhin (No. 590 of 1907) and the 17th year to Nandana (No. 594 of 1907). It has therefore to be concluded that all these six incriptions belong to the time of Jaṭāvarman Sundara-Pāṇḍya II., whose verified dates range from A.D. 1276 to at least 1290. The latest of his Nandalūr epigraphs, which is dated in his 17th year, would carry his reign to at least A.D. 1292–93. To judge from his dates this Sundara-Pāṇḍya must have been the co-regent of Māṟavarman Kulaśēkhara I Another contemporary of Kulaśēkhara was Vikrama-Pāṇḍya, who boasts of having conquered Vīra-Gaṇḍagōpāla and Gaṇapati (see the *Annual Report* for 1904–05, paragraph 23). No. 313 of 1907 belongs to the reign of this Vikrama-Pāṇḍya whose approximate date is A.D. 1286–87 (No. 54 of 1905).

48. The other Pāṇḍya inscriptions registered in appendices B and C have not so far furnished any clue by which the kings may be identified or their dates ascertained. The kings to whom they belong are as follow :—

(1) Tribhuvanachakravartin Parākrama-Pāṇḍyadēva (No. 437 of 1907).

(2) Māṟavarman Tribhuvanachakravartin Śrīvallabhadēva (No. 23 of 1908); Tribhuvanachakravartin Śrīvallabhadēva (No. 507 of 1907).

(3) Tribhuvanachakravartin Sundara-Pāṇḍyadēva (Nos. 407 and 422 of 1907); Sundara-Pāṇḍya (No. 58 of 1907).

(4) Tribhuvanachakravartin Kulaśēkharadēva (Nos. 406, 442, 446 and 448 of 1907); Tribhuvanachakravartin Kōṇērinmaikoṇḍāṉ Kulaśēkharadēva (No. 111 of 1907).

(5) Māṟavarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (No. 90 of 1907); Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (No. 425 of 1907); Tribhuvanachakravartin Vikkira-Pāṇḍyadēva (No. 161 of 1907); Vikkira-Pāṇḍyadēva (No. 423 of 1907); Vikrama-Pāṇḍya (Nos. 313 and 426 of 1907).

THE CHŌḶAS.

Recession of the Tamil language subsequent to the Chōḷa period.

49. As in previous years, a large number of Chōḷa inscriptions have been copied during the period under review. A considerable number of them engraved in the Tamil language and alphabet have been found in the Cuddapah district, where the prevailing language is, at present, Telugu. This may be taken to show that the Tamil language has receded in later times. This recession has already been noticed in the Nellore and North Arcot districts as well as in the Mysore State, where a large number of Tamil inscriptons have been discovered and edited by Mr. Rice in the volumes of the *Epigraphia Carnatica*.

Parāntaka I.

50. Of Parāntaka I.—called Madiraikoṇḍa Parakēsarivarman in his Tamil inscriptions—35 records are registered in appendix B. They are mostly from Tiruviḍaimarudūr and Tiruviśalūr in the Tanjore district. A single one has been found at the village of Kaṭṭamachchi near Chittoor in the North Arcot district (No. 61 of 1907). The inscriptions of Parāntaka I. range in date from the 12th (No. 248 of 1907) to the 38th year of the king's reign (Nos. 195 and 252 of 1907). In one of the inscriptions from Tiruviśalūr whose date is doubtful (No. 328 of 1907) the king is called Parakēsarivarman, 'who took Madirai and Īḻam' The date of the Kaṭṭamachchi epigraph is doubtful; but has been tentatively read as the 31st year.

The inscription is of some importance as it is in Tamil. It was pointed out in the last *Annual Report*, Part II, paragraph 38, that the northern portion of the North Arcot district was included in Tonḍai-nāḍu, the ancient Pallava territory.

Rājakēsarivarman and Parakēsarivarman.

51. Twenty-three records of Rājakēsarivarman and thirty-four of Parakēsarivarman are registered in appendix B. They are mostly from Tiruviḍaimarudūr and Tiruviśalūr in the Tanjore district and a few from Uṟaiyūr and Tiruppalātturai in the Trichinopoly district. Three inscriptions of Parakēsarivarman outside these two districts are also included, *viz.*, one from Śiṉṉamaṉūr in the Madura district (No. 443 of 1907), the second from Pūvālaikkuḍi in the Pudukkōṭṭai State (No. 147 of 1907) and the third from Tirumalai near Pōḷūr in the North Arcot district (No. 66 of 1907). The reigns to which all these 57 inscriptions have to be assigned cannot be ascertained in most cases. As all students of Chōḷa history are aware, the names Rājakēsarivarman and Parakēsarivarman were borne alternately by Chōḷa kings. To which Rājakēsarivarman or Parakēsarivarman a particular inscription has to be assigned must be decided from internal evidence alone, which is available only in some of them. One of the Tiruppalātturai epigraphs (No. 176 of 1907) belongs to the reign of Rājakēsarivarman and records a gift by an officer of prince Arikulakēsarin. We know that this prince was a son of Parāntaka I. (*Ep. Ind.* Vol. VII. pp. 141 and 142). Two inscriptions from Tiruviśalūr (Nos. 325 and 327 of 1907) are both dated in the 3rd year of Rājakēsarivarman. One of them (No. 327 of 1907) mentions the mother of Uttama-Chōḷadēva and the other his queen, who appears to have been a daughter of Milāḍuḍaiyār (*i.e.*, a chief of Tirukoilūr in the South Arcot district). About the Chōḷa king Uttama-Chōḷa I shall have to say more in the sequel. No. 234 of 1907 from Tiruviḍaimarudūr is dated in the 7th year of Parakēsarivarman and refers to the 30th year of Parāntaka I. It may belong to the reign of one of his three sons. No. 199 of 1907 from the same place is of the 4th year of Parakēsarivarman and registers copies made of older records on stones. The stones were used up when the central shrine of the Mahāliṅgasvāmin temple was built of stone (or rather rebuilt). Another inscription of Parakēsarivarman, dated in his 8th year, is from Tiruppalātturai in the Trichinopoly district (No. 174 of 1907) and transcribes a record of the 18th year of Parāntaka I. No 196 of 1907 also belongs to Parakēsarivarman but the regnal year is lost. As the donor is prince (*piḷḷaiyār*) Uttamaśīliyār, a son of Parāntaka I., it may be supposed that the inscription belongs to the reign of the latter, though his epithet *Madiraikoṇḍa* does not occur here. To the time of the same king may be assigned the Vaṭṭeluttu record of Parakēsarivarman from Śiṉṉamaṉūr in the Madura district (No. 443 of 1907). It is dated in the 36th year of the king's reign but does not contain the epithet *Madiraikoṇḍa* of Parāntaka I. The Pūvālaikkuḍi inscription of Parakēsarivarman (No. 147 of 1907) is dated in his 5th year and has probably to be assigned to one of the successors of Parāntaka I. No. 66 of 1907 appears to be the earliest Chōḷa inscription on the hill at Tirumalai near Pōḷūr in the North Arcot district. It is dated in the 4th year of Parakēsarivarman and registers an endowment for feeding two Jaina devotees (*aḍigaḷ*) in the temple (*paḷḷi*) on the hill. It is engraved on the rock to the left of the painted cave and shows that the Jaina settlement on the hill is older than the time of the Chōḷa king Rājarāja I.

Āditya-Karikāla.

52. Four inscriptions of Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya (or of the Pāṇḍya)' have been copied at Tiruviḍaimarudūr in the Tanjore district. They are dated in the 3 + 1 or 4th (No. 256 of 1907), 4th (No. 214 of 1907) and 4 + 1 or 5th year (No. 255 of 1907). The date of the fourth is lost (No. 249 of 1907). In one of them the king claims to have defeated Vīra-Pāṇḍya and to have taken his head. This Chōḷa king is Āditya-Karikāla, the elder brother of the great Rājarāja I. The inscription of Vīra-Pāṇḍya in which he claims to have taken the head of the Chōḷa has already been noticed (paragraph 39 above).

53. An important discovery for Chōḷa history is the date of a king named Parakēsarivarman in an inscription on the central shrine of the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr in the Tanjore district (No. 265 of 1907). The other name of this king which must have been on the stone is damaged. But it seems to me that the

name can be no other than Uttama-Chōla, as will be pointed out presently. The date given in the inscription is Kaliyuga 408[3], which would correspond to A.D. 981-82 and this is said to have been the 13th year of Parakēsarivarman. A.D. 981-82 is about 3 years prior to the accession of the great Rājarāja I., and must therefore be expected to fall into the reign of his predecessor Madhurāntaka, whose other name was Uttama-Chōla (*Annual Report* for 1903-04, paragraph 20). In an inscription at Kandiyūr (No. 13 of 1895) and in another at Āduturai (No. 357 of 1907) in the Tanjore district the king's name is actually Uttama Chōladēva *alias* Parakēsarivarman, and the name of the king in the Tiruvidaimarudūr epigraph was in all probability the same. But, unfortunately, the name Uttama-Chōladēva is damaged in the present case and only '*alias* Parakēsarivarman' is visible on the stone. If my conjecture proves correct, we get the accession of Rājarāja's predecessor Madhurāntaka Parakēsarivarman Uttama-Chōla as A.D. 969-70. The latest known date of this king is his 16th year in the abovementioned Āduturai inscription which would correspond roughly to the first year of Rājarāja I. It was during the reign of Uttama-Chōla that the Āpatsahāyēśvara temple at Āduturai was built by the king's mother, who seems to have played a prominent part during the period. The ancient inscriptions found on the temple walls (Nos. 358 to 360 and 364 of 1907) were engraved at the time from older copies (see paragraph 36 above). The same queen also built a shrine in the Tiruvaraneri temple at Tiruvārūr (*Annual Report* for 1904-05, Part II, paragraph 12). The tentative date of accession of Uttama-Chōla given in paragraph 36 of Part II. of the last report is based on a mistake and, therefore, does not militate against the result arrived at here.

Date of Madhurāntaka Parakēsarivarman Uttama-Chōladēva.

54. Two Chōla invasions of Ceylon have to be noticed before we pass on to the reign of Rājarāja I. They are both mentioned in the Singhalese chronicle *Mahawaṁsa*. The first took place during the reign of the Ceylon king Udaya III. and the second in the time of Mahinda IV. The first was an attempt to seize the crown and the jewels left by the Pāndya king when he fled to Kērala (*Annual Report* on Epigraphy for 1906-1907, Part II, paragraph 34), and was mentioned in paragraph 35 of the last *Annual Report*. Udaya III. is said to have reigned from A.D. 964 to 972. The second expedition was during the reign of the Chōla king Vallabha. The latter was defeated and compelled to enter into a treaty with the king of Ceylon, Mahinda IV., who reigned from A.D. 975 to 991. If the dates of the *Mahawaṁsa* can be relied upon, the two invasions would fall into the reign of Āditya-Karaikāla and his immediate successor Madhurāntaka Uttama-Chōla, if not in the reign of the latter alone. From what we know of Chōla history at present, it is difficult to imagine how these two invasions could have been undertaken during the reign of Uttama-Chōla, who was a usurper and seems to have maintained his throne in the midst of opposition (*Annual Report* for 1905-06, Part II., paragraph 16). Perhaps the invasions (or at least the earlier one) took place during the reign of Āditya-Karikāla, who might have advanced against Ceylon after his encounter with Vīra-Pāndya.

Two Chōla invasions against Ceylon.

55. The inscriptions of Rājarāja I. copied during the period under review are comparatively few. They are from Āduturai (Nos. 356 and 362 of 1907) and Tiruvidaimarudūr (Nos. 197, 254 and 278 of 1907) in the Tanjore district; Tiruppalātturai in the Trichinopoly district (Nos. 175 of 1907) and Ambāsamudram in the Tinnevelly district (Nos. 79 of 1907). No. 254 and 278 of 1907, both from Tiruvidaimarudūr, mention queen Pañchavanmahādēvī. The revenue survey mentioned in two Tiruviśalūr inscriptions of Rājēndra-Chōla I (Nos. 347 and 349 of 1907 is probably the same as that carried out during the reign of Rājarāja (*Annual Report* for 1906-07, Part II., paragraph 39). The records of Parakēsarivarman Rājēndra-Chōla I. range from the second (No. 338 of 1907) to the 29th year of his reign (No. 347 of 1907). Eight of them are from places outside the Tanjore district, *viz.*, Sinnmanūr in the Madura district (Nos. 439 and 452 of 1907); Kodumbālūr and Pēraiyūr in the Pudukkōttai

Rājarāja I.
Rājēndra-Chōla I.

State (Nos. 130 and 166 of 1907) and Ambāsamudram in the Tinnevelly district (Nos. 71, 73, 74 and 78 of 1907). One of the records of the temple at Tiruviśalūr in the Tanjore district (No. 341 of 1907), which is dated in the 3rd year of the king's reign (=A.D. 1013–14) appears to record the building of the *gōpura* and the enclosing verandah (*tiruchchuṟṟālaiyam*). No. 52 of 1907, which is not dated but is evidently later, claims the construction of both of these structures for Vikrama-Chōḷa. The latter record, which would be more than a century later than the period of Rajendra-Chōḷa I., must, therefore, refer either to a rebuilding or to a repair of the *gōpura* and the verandah enclosing the central shrine. As, however, Vikrama-Chōḷa was one of the names of Rājēndra-Chōḷa I. (*Annual Report* for 1905–06, Part II., paragraph 17), it is just possible that No. 52 of 1907 does not register a contemporary event but one which happened about a century previous to its own date. In two other Tiruviśalūr records (Nos. 350 and 351 of 1907), dated in the 4th year of the king's reign, the donor is Āḻvār Pirāntakaṉ Kundavai-Pirāṭṭiyār. From the Tanjore inscriptions we know that she was the elder sister of Rājarāja I. and queen of a certain Vallavaraiyar Vandyadēvar and that she survived her elder brother into the reign of Rājēndra-Chōḷa I. (*South-Ind. Inscr.* Vol. II. pp. 72 and 81). From No. 439 of 1907, dated in the 5th year of the king, it may be concluded that the conquest of Ceylon by Rājēndra-Chōḷa must have taken place in A.D. 1015–16. No. 349 of 1907 from Tiruviśalūr and dated in the same year mentions Uruttiraṉ Arumoḻi *alias* Pirudimahādēviyār, queen of Rājarāja I. already known to us from one of the Tanjore inscriptions (No. 27 of 1897).

Date of construction of the inner *gōpura* of the Tiruviśalūr temple.

56. Four records of Rājakēsarivarman Rājādhirājadēva I. are registered in appendix B and range in date from the 27th (No. 143 of 1907) to the 33rd year of his reign (No. 345 of 1907). No. 14 of 1908 from the Nāgēśvara temple at Kumbhakōṇam in the Tanjore district is dated in the 36th year of Uḍaiyār śrī-Vijairājēndradēva, who bore the surnames Jayaṅgoṇḍa-Chōḷa and Rājakēsarin. He claims to have destroyed the city of Kalyāṇapura and to have performed the anointment of heroes under the name Vijayarājēndra. The conquests, as well as the titles of the king, show that he must be identical with Rājādhirāja I. Two other inscriptions of Vijayarājēndradēva are known, one from Kōlār in the Mysore State and the other from Pedda-Tippasamudram in the Cuddapah district. In both of them he is called Parakēsarivarman *alias* Uḍaiyār śrī-Vijayarājēndradēva. The Kōlār inscription (No. 135 of 1892) mentions the conquest of Vīra-Paṇḍya and the Chēra king; and of Ceylon and the seven and a half *lakshas* of Raṭṭapāḍi and the planting of a pillar of victory at Kalyāṇapuram, while the other (No. 534 of 1906) is dated in Śaka-Saṁvat 981, the cyclic year Hēmalamba, corresponding apparently to A.D. 1057–58. While discussing these two inscriptions in paragraph 38 of Part II. of the last *Annual Report*, I concluded from the date that the Pedda-Tippasamudram inscription must be assigned to Rājādhirāja's successor Parakēsarivarman Rājēndradēva. But the historical introduction of the Kumbhakōṇam inscription resembles that of Rājakēsarivarman Rājādhirāja I., mentions his titles and informs us that he called himself Vijayarājēndra. Consequently, the Pedda-Tippasamudram and Kōlār epigraphs of Vijayarājēndra have to be assigned to Rājādhirāja I. Accordingly, we have to suppose that, for some reason or other, the king altered his title from Rājakēsarivarman, which we find in most of his inscriptions, to Parakēsarivarman, which occurs in the Kōlār and Pedda-Tippasamudram records. Rājādhirāja was probably co-regent, towards the close of his reign, with his younger brother Rājēndradēva, as the date of the Pedda-Tippasamudram inscription and that of an epigraph of Rājādhirāja at Kolagāla in the Mysore State (*Ep. Ind.* Vol. VI. p. 22) carry us into the reign of Rājēndradēva. Rājādhirāja must have reigned from A.D. 1018, the initial date of his inscriptions found by Professor Kielhorn, to at least 1057–58. In the earlier period of his reign he is expressly stated to have been the co-regent of his uncle Rājēndra-Chōḷa, who is also called his 'father.' The Vijayarājēndradēva, who took Kalyaṇapuram and Kollāpuram, mentioned in a later inscription from Ālaṅguḍi in the Tanjōre district (*Annual Report* for 1898–99, paragraph 53) must also be identical with Rājādhirāja I. That Rājādhirāja I. *alias*

Vijayarājēndradēva, 'who destroyed Kalyāṇapuram' identical with Rājādhirāja I.

Vijayarājēndradēva actually captured Kalyāṇapuram is shown by an image at Dārāśuram near Kumbhakōṇam in the Tanjore district (No. 28 of appendix D). The image is now standing on the platform to the left of entrance into the inner *gōpura* of the Airāvatēśvara temple at the village. It bears an inscription (No. 24 of 1908) at the bottom to the effect that it was brought by Vijayarājēndradēva after the conquest of Kalyāṇapuram.

A stone image from Kalyāṇapuram taken [to Dārāśuram ?] by Rājādhirāja I.

57. The records of Parakēsarivarman Rājēndradēva registered in appendix B are four in number (Nos. 145, 188, 226 and 486 of 1907) and do not add to our knowledge of the history of his reign. At Nandalūr in the Cuddapah district has been found a Tamil inscription of Kulōttuṅga-Chōḷa I. (No. 600 of 1907), where the village is called Nirandalūr *alias* śrī-Kulōttuṅga-Chōḷa-chaturvēdimaṅgalam in Mēṟpākkai-nāḍu, a district of Adhirājēndra-maṇḍalam. Mēṟpākkai-nāḍu 'the western Pākkai-nāḍu' is evidently the western portion of Pāka-nāḍu, which we find in the Telugu inscriptions of the Nellore district and which apparently extended into the Cuddapah district as well. Two inscriptions of the time of Vikrama-Chōḷa (Nos. 273 and 275 of 1907), four of Kulōttuṅga III. (Nos. 289, 352, 354 and 390 of 1907) and two of Tribhuvanachakravartin Kōṉērimmai (*or* mēṉ) koṇḍāṉ (Nos. 305 and 483 of 1907) refer to the revenue survey made in the 16th year of Śuṅgandavirtta Kulōttuṅga-Chōḷadēva, *i.e.*, of Kulōttuṅga I. (A.D. 1085–86). Some of them mention his name, while others refer to the fact without the name of the king. From two inscriptions at Tiruviḍaimarudūr (Nos. 272 and 275 of 1907) of Vikrama-Chōḷa it may be inferred that a revenue settlement was made in the 38th year, apparently of Kulōttuṅga I. (A.D. 1107–08). Nos. 363, 365 and 368 of 1907 mention a river called *Śuṅgandavirttān* or *Śuṅgandavirtta-Śōḷa-Pēṟāṟu* after Kulōttuṅga I., who seems to have been better known in later times under the name Śuṅgandavirtta-Kulōttuṅga-Chōḷa (Nos. 377 and 379 of 1907).

Parakēsarivarman Rājēndradēva.

Kulōttuṅga I.

58. When I went to Gaṅgaikoṇḍachōḷapuram in February, all the inscriptions were examined and impressions were prepared of such of them as had not been copied in 1892. One of these is a damaged record of Rājakēsarivarman *alias* Tribhuvanachakravartin śrī-Kulōttuṅga-Chōḷadēva (No. 29 of 1908). The historical introduction, of which a few passages can be traced here and there, shows that it belongs to the reign of Kulōttuṅga I. It is dated in the 4[1]st year corresponding to A.D. 1110–11 Immediately after this date is engraved the following in Grantha characters :—

[A]kuṇṭhōtkaṇṭha-Vai[k]uṇṭha-kaṇṭhapīṭhal-[uṭha]t-karaḥ[1*] *saṁrambhas=sur[a]t-ārambhē sa śri[ṁ]yaḥ śrēyasē=stu vaḥ*[11*].

[Asīd=Āśītadyuti-vaṁśa-jāta kshmāpā]la-mālāsu divaṁ ga[tāsu I *sākshād=Vivasvān=iva bhūri-dhāmnā nāmna Yaśōvigraha ity=udāraḥ* [11*].

[Tat-s]utō =[bhū]n = Mahīchandraś=chandra-dhāma-n[i]bhan=nijam [1*]*yēn=āpā[ram=akūpāra-pārē]vyāpār[i]taṁ yaśāēḥ*[11*].

Tasy=ābhūt=tanayō na-y-aika-rasika[ḥ] k[r]ānta dvishan maṇḍalō vidh[va]st-[ō]ddhata-dhīra-yōdha-timi-ra[ḥ*] [śrī]-Cha[ndradēv]ō nṛipa[ḥ*].*

Here the inscription stops abruptly. The passage quoted is a *verbatim* copy of a portion of the introduction in the copper-plates of the Gāhaḍavāla king Gōvindachandra of Kanauj (*Ep. Ind.* Vol. IV. p. 100). It is unfortunate that the inscription was not finished. The date of the Tamil portion, viz.. A.D. 1110–11 leaves us in doubt as to whether the Sanskrit passage, if complete, could belong to Madanapāla or his son Gōvindachandra. The latest known date of the former is A.D. 1109 and the earliest date of the latter is 1114. There is, however, no doubt that some sort of relationship existed between the Chōḷa king Kulōttuṅga I. and the Gāhaḍavālas of Kanauj. Perhaps either Madanapāla or his son Gōvindachandra or some other member of their family went to the Chōḷa capital Gaṅgaikoṇḍachōḷapuram on a friendly visit to the Chōḷa king Kulōttuṅga I. and wished to make a grant to the temple. Accordingly, the genealogy of the donor was put in. For some reason or other either the grant itself was not

Beginning of a Gāhaḍavāla inscription at Gaṅgaikoṇḍachōḷapuram.

made, or it was not engraved in full on the stone. I have not been able to find any reference in the numerous copper-plates of the Gāhaḍavāla family to their relationship or alliance or friendly intercourse with the Chōḷas.

59. The Tiruvālaṅgāḍu plates tell us that the Chōḷa king Rājēndra-Chōḷa I. conquered the kings on the banks of the Ganges and got them to carry the water of the sacred river to his own capital, where he is said to have set up a pillar of victory consisting, as it were, of the water of the Ganges (*Annual Report* for 1905–06, Part II, paragraph 18). It is difficult to imagine a pillar of victory consisting of the water of the Ganges. But perhaps a tank or well was dug in which the water brought from the Ganges was poured. As a matter of fact, there is a well within the big temple at Gaṅgaikoṇḍacholapuram into which the water of the Ganges is supposed to have once flowed (*Gazetteer of the Trichinopoly district*, p. 348). Was the boast of Rājēndra-Chōḷa that he got the kings on the banks of the Ganges to carry the water of the sacred river to his capital true ? In this case, a Gāhaḍavāla king or one of his relations must have actually gone to the Chōḷa capital, which was subsequently called Gaṅgaikoṇḍachōḷapuram. It is likely that the acquaintance of the Gāhaḍavāla kings with the Chōḷas thus commenced was kept up even in later times ? Have we to suppose that either Madanapāla or Gōvindachandra, one of whose ancestors might have accompanied the Chōḷas, wished to make a grant to the temple at Gaṅgaikoṇḍachōḷapuram, though he need not actually have gone there ?

60. The Gāhaḍavāla kings of Kanauj were worshippers of the Sun and, strangely enough, Kulōttuṅga I. appears to have built a shrine of Sūrya in his own dominions. The temple at Sūriyaṉārkōvil (No. 51 of appendix D) is perhaps the only one in the Tamil country where the Sun-god is regularly worshipped as the principal deity of a temple. The central shrine faces the west and is dedicated to the Sun and near it is an image of the god Viśvēśvara with his consort Viśālākshī. Brihaspati is given a place in front of the central shrine. The *garbhagriha* and the *mukhamaṇḍapa* of the temple are built of stone. The shrines of the remaining seven of the *navagrahas*, *viz.* Rāhu, Śukra, Kētu, Chandra, Aṅgāraka, Budha and Śani are constructed of bricks around the central building. Two inscriptions of Kulōttuṅga I. are engraved on the base of the *mukhamaṇḍapa*. Both are built in. The temple is called in one of them Kulōttuṅga-Chōḷa-Māttaṇḍālaiyam which shows that it was probably built during the reign of Kulōttuṅga I. and that it was already dedicated to the Sun-god. That there is in the central shrine of Sūriyaṉārkōvil an image of the god Viśvēśvara with his consort Viśālakshī—both of whom are worshipped in Benares even to this day—may be taken to show that the worship of the Sun was introduced from Benares, provided these two images are as old as the temple itself. This would again prove that there was some intimate relationship between the Chōḷa Kulōttuṅga I. and the Gāhaḍavālas of Kanauj.

Vikrama-Chōḷa.

61. More than 30 inscriptions of Vikrama-Chōḷa are included in appendix B. They range in date from the 3rd (No. 280 of 1907) to the 16th year of the king's reign (No. 170 of 1907) and are from Tiruviḍaimarudur and Kuttālam in the Tanjore district ; Tiruppalāttuṟai in the Trichinopoly district and Nandalūr in the Cuddapah district. The Nandalūr inscriptions are important as they combine the regnal year of the king with the Saka and cyclic years to which it corresponded. No. 579 of 1907 is dated in the 8th year corresponding to Śaka-Saṁvat 1047 and the cyclic year Viśvāvasu, while No. 583 of 1907 couples the 3rd year of the king with Saka-Saṁvat 1044 and the cyclic year Śārvarin. Accordingly, the 8th year corresponded to A.D. 1125–26 and the 3rd to A.D. 1120–21. Both of them yield A.D. 1118 for the accession of Vikrama-Chōḷa, which the late Professor Kielhorn had obtained independently from the astronomical calculation of the king's dates. There are three inscriptions from Periyakōṭṭai in the Madura district, one of which is dated in the 8th year of Tribhuvanachakravartin Vikrama-Chōḷadēva (No. 462 of 1907). The other two belong to the time of Vikrama-Chōḷa, but are dated in his 20th (No. 455 of 1907) and the 22nd year (No. 457 of 1907). As we have not got such late dates for the Chōḷa king Vikrama-Chōḷa, it is doubtful if these three belong to him or not. No. 366 of 1907 from Āḍuturai in the Tanjore district and No. 572 of 1907 from Nandalūr in the Cuddapah district are dated in the reign of Rājakēsarivarman Kulōttuṅga-Chōḷadēva. The former was probably later than Vikrama-Chōḷa. Perhaps both of them have to be attributed to Kulōttuṅga II.

Rājarāja II.

62. On the way to Gangaikondachōlapuram I made a short halt at Tiruppanandāl in the Tanjore district and copied an inscription of Parakēsarivarman *alias* śrī-Rājarājadēva (No. 28 of 1908). The inscription begins with a very long introduction commencing with the words *pū-maruviya polil elum*, which, however, does not convey any historical information. The date is the 18th year of the king's reign. The Śaiva saint Kungiliyakkalaya-Nāyanār of Tirukkadavūr, who was a contemporary of Tiruñanāsambandar, is said in the Tamil *Periyapurāṇam* to have properly fixed the *linga* at Tiruppanandāl, which was slanting on one side. Reference

Kungiliyakkalaiyāndār of Tirukkadavur.

is made in the present inscription to 'Kungiliyakkalaiyāndār of Tirukkadavūr who set up in the correct posture' the *linga* at Tirupparandāl. The King to whose reign the record belongs is probably Rājarāja II. who, according to the late Professor Kielhorn, ascended the throne in A.D. 1146 and reigned until at least A.D. 1162. At Dārāśuram near Kumbhakōṇam has been copied an inscription of Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (No. 19 of 1908, to whose reign may be assigned No. 18 of 1908. Both of them probably belong to

Rājādhirāja II.

the reign of Rājādhirāja II. whose accession took place in A.D. 1163 (*Ep. Ind.* Vol. IX, p. 219). It was apparently during the reign of this king that the war of Pāndya succession described in the *Annual Report* for 1898–99 (paragraphs 23 to 37) took place.

63. More than thirty inscriptions of Kulōttunga III. are included in appendices B and C. They range in date from the 4th (No. 574 of 1907) to the 39th year of the king's reign (No. 386 of 1907). In one of the records of the 8th year (No. 57 of 1907) the king is called Vīrarājēndra-Chōladēva, but as the date is coupled with Śaka-

Kulōttunga III.

Saṁvat 1108, which yields A.D. 1178 for his accession, his identity with Kulōttunnga III. is established beyond all doubt. Seven Tamil inscriptions from Nandalūr in the Cuddapah district couple his regnal year with the corresponding cyclic year (Nos. 574, 575, 57-, 581, 582, 601, and 602 of 1907), all of which go to prove that the king's accession must have taken place in A.D. 1178. Outside the Tanjore district his inscriptions have been found at Kāṇippākkam in the North Arcot district (No. 57 of 1907), Nandalūr in the Cuddapah district and Gangaikondachōlapuram in the Trichinopoly district (No. 32 of 1908). No. 60 of 1907 from Kāṇippākkam is dated in the 12th year, corresponding to Śaka-Saṁvat 1102, of Kulōttunga Chōladēva. Here it is not impossible that the 12th is a mistake for the 2nd. If this be the case, the record must belong to the reign of Kulōttunga III.

64. At Tribhuvanam near Tiruvidaimarudūr in the Tanjore district is the temple of Kampaharēśvara, so called because the god is said to have removed the quaking (*kampa*) of a Chōla king who was afflicted with the sin of killing a Brāhmaṇa. It is built in the style of the Rājarājēśvara temple at Tanjore and bears three Sanskrit inscriptions in Grantha characters. One of them (No. 190 of 1907) is engraved on the south wall of the central shrine and the other two (Nos. 191 and 192 of 1907) on the outer *gōpura*. The two latter form a duplicate of the former. We are told that

His conquests.

the king, who is called Kulōttunga-Chōla and Tribhuvanavīra and bore the title *Pandyāri*, conquered the ruler of Siṁhaḷa and the lord of Kēraḷa and killed Vīra-Pāndya. He performed the anointment of heroes after capturing Madura. These conquests are already known to us from Tamil inscriptions. The Tribhuvanam epigraphs then register the building operations of the king, about which we have no information in his other records hitherto known. He built the *mukhamandapa* of Sabhāpati and *gōpura* of the shrine of the goddess Girīndrajā and the enclosing verandah (*prākara-harmya*). These two refer evidently to the Naṭarāja temple at Chidambaram, where the king must have built the *mukhamandāpa*, the *gōpura* of the shrine of the goddess Śivakāmi-Amman and the verandah enclosing the central shrine. Kulōttunga is described as an unequalled devotee (*ēkabhakta*) of the god at Chidambaram. The king built the beautiful temple of Ēkāmrēśvara (at Conjeeveram) ; the

temple of Hālāhalāsya at Madhurā; the temple at Madhyārjuna (*i.e.*, Tiruvidaimarudūr); the temple of Śrī-Rājarājēśvara; the temple of Valmīkēśvara (at Tiruvārūr in the Tanjore district); the *sabhā[maṇḍapa]* and the big *gōpura* of Valmīkādhipati (*i.e.*, the temple at Tiruvārūr). Finally, the king built "this Tribhuvanavīrēśvara" whose "brilliant, tall and excellent *vimāna* interrupts the Sun (in his course)." Further, the king had the consecration ceremony of Śiva and Pārvatī in this temple performed by his *guru* Sōmēśvara, who was the son of Śrīkaṇṭha-Śambhu and bore the surname Iśvaraśiva. The king's *guru* was well versed in the *Śaiva-Darśana* and the 18 *Vidyā* and had expounded the greatness of Siva taught in the Upanishads. He was also the author of a work called *Sidhāntaratnākara*. Īśvaraśiva is probably synonymous with Īśānaśiva, the name of a Śaiva teacher who wrote the *Siddhāntasāra*. In the same line of teachers there was also a Srīkaṇṭha. Both Īśānaśiva and Śrīkaṇṭha are mentioned by the Śaiva teacher Vēdajñāna in his *Ātmārthapūjapaddhati*. An apparently different Īśānaśiva belonged to the Āmardamaṭha and wrote a work called *Krināḳaramādyōtikā* (Dr. Hultzsch's *Second Report on Sanskrit Manuscripts* p. XVII). It is not impossible that Śrīkaṇṭha-Śambhu, father of Sōmēśvara, is identical with Svāmidēvar Śrīkaṇṭhaśiva, who was a contemporay of Vikrama-Chōḷa (No. 301 of 1907).

His building operations.

His precepter.

65. Coming back to the building operations of Kulōttuṅga III., we need entertain no doubt that the Kampaharēśvara temple at Tribhuvanam was built by him. He appears to have repaired or renovated the following ancient Śiva temples in his dominions, viz., the Naṭarāja temple at Chidambaram; the Ēkāmrēśvara temple at Conjeeveram; the Sundarēśvara temple at Madura; the Mahāliṅgasvāmin temple at Tiruvidaimarudūr and the Tyāgarājasvāmin temple at Tiruvārūr. In all these temples, except one, we have inscriptions of Kulōttuṅga III. But none of them speaks about his building operations. At Madura too there must have been records of Kulōttuṅga III. which were probably destroyed at some later renovation of the temple. By 'Śrī-Rājarējēsvara' may be meant the Brihadīśvara temple at Tanjore which in ancient times was called Śrī-Rājarājīśvaramudaiyār. As Śrī-Rājarājēśvara is mentioned along with other ancient temples which Kulōttuṅga III. could only have renovated (*not* built afresh), it is very likely that the Brihadīśvara temple at Tanjore benefited at the hands of Kulōttuṅga III. But as the location of Śrī-Rājarājēśvara is not given, and as the Tanjore temple built by the Chōḷa king Rājarāja I. does not bear any traces of having been repaired in later times, it is not impossible that the Airāvatēśvara temple at Dārāśuram near Kumbhakōṇam is meant. The latter is called Śrī-Rājarājīśvara in its inscriptions. In fact, it is the name Rājarājīśvara that appears to have been corrupted into Dārāśuram. The former name was in later times written with two abbreviations for *rāja* side by side and the syllables *śuram* affixed. Accordingly, the name became Rārāśuram, which occurs in some of the inscriptions of the place. This form is evidently responsible for the modern Dārāśuram. The Airāvatēśvara temple at Dārāśuram is built in the style of the Kampaharēśvara temple at Tribhuvanam and both of them seem to have been copied from the Tanjore temple. It is thus not impossible that the Airāvatēśvara temple at Dārāśuram near Kumbakōṇam, which is called Śrī-Rājarājēśvara in its inscriptions, was either renovated or built by the Chōḷa king Kulōttuṅga III.

The temple of Śrī Rājarājīśvara built (or renovated) by Kulōttuṅga III.

66. Apart from the date of its construction, the Airāvatēśvara temple possesses a unique interest to the student of Tamil literature. The north, west and south walls of the central shrine contain a belt of sculptures representing scenes from the lives of the devotees of Śiva. A large number of these sculptures bear lables in characters belonging roughly to the 13th century A.D. The following are the lables :—

Sculptures in the temple at Dārāśuram.

(1) Avināśiyāṇḍār mu[da]laivāyppil[lai].

(2) Tirumurugaṉpūṇdiyil peṟṟapaḍi.

(3) [U]ḍaiyanambiyai vēḍar vaḷiparittav=iḍam.

(4) Uḍaiyanambikku olleṉṟaruḷiṉapaḍi.

Saiva devotees.

(5) Udaiyana[mbi]yai āndukond-arulinapadi.
(6) Āvna-ōlai kāttinapadi.
(7) Udaiyanambi elundarulugirār.
(8) Iśaiñāniyār.
(9) Śadaiyanār.
(10) Tirunīlagandapperumbānanār.
(11) Kō-Śingaperumāl.
(12) Nēśāndār.
(13) Pāndimādē[vi].
(14) Appālum ad chchānda adiyār.
(15) Mulunīru pūśiya munivar.
(16) Mukkālum tirumēni tīnduvār.
(17) Tiruvārūrpirandār.
(18) Paramanaiyē pāduvār.
(19) Pattarāyppanivār.
(20) Kōlppuliyāndār.
(21) Pugalttunaiy[ār].
(22) Śeruttunaiyāndā[r].
(23) Idangaliyāndār.

Saiva devotees.

(24) Kalarchinganār.
(25) Munaiyaduvār.
(26) Vāyilār.
(27) Nedumāranār.
(28) Kāriyār.
(29) Kōyil (?).
(30) Kanambulāndār.
(31) Aiyyadigal Kādavarkōnār.
(32) Śattiyān[d]ār.
(33) Kali[ya]nār.,
(34) Kalikkamvāndār kadai.
(35) Adibattar kadai.
(36) Naraśingamunaiyaraiyar.
(37) [Pu]galchchōlnār.
(38) Poyyadimaiy=illāda pulavar.
(39) Kūrruvanār.
(40) [Ka]nanādāndā[r]kadai.
(41) Śērāmān-perumāl kadai.
(42) Śiruttol[ndā]ndār kadai.
(43) Śākkiyanār.

67. Besides these, there is a number of other labels which are only painted with red paint but not cut. The alphabet of these labels is nearly the same as that of the foregoing. The following are the names of the devotees thus painted:—

Śirappuliyāndār, Śōmāśimāranār, Eyarkōn Kalikkāmāndār, Āludaiyapillaiyār, Naminandi adigal, Śeynallūr pillayār, Tirunālaippōvār and Ilaiyamārangudi Mārar.

Images of gods with their names in the outer gōpura of the same temple.

68. On the lower portion of the outer *gōpura* of the same temple are a number of niches—mostly empty at present—which must have contained images of gods. At the top of each of the niches is a label describing the image in it. The alphabet of these labels is almost the same as those on the central shrine. Subjoined is a list of the labels:—

North side—
(1) Ādi-Chandēśvaradēvar.
(2) Gamgādēvī.
(3) Dumburu Nāradar.
(4) Vaiśrava[nan].
(5) Chandran.
(6) Mahāśāstā.
(7) Nāgarājā.
(8) Vāyu.

West side—
(9) Hrillēkhādēvī.
(10) Rudrā[nī].
(11) Vaishnavī.
(12) B[ra]h[m]ānī.
(13) Varunan.
(14) Śri-Nandikēśvara[dēvar].
(15) Periyadēvar.
(16) Śāntyatītā-śakti.
(17) Śānti-śakti.
(18) Vidya-śakti.

West side—cont.
(19) Pratishthā-śakti.
(20) Nivritti-śakti.

South side—
(21) Dakshaprajapati.
(22) Yamunādēvī.
(23) Rati.
(24) Kāmadēvan.

East side—
(25) Agnidēvar.
(26) Agastyadēvar.
(27) Śrīdēvī.
(28) Durgadēvī.
(29) Dēvēndran.
(30) Patma(dma)nidhi.
(31) Sūryadēvar.
(32) Subrahmanyadēvar.
(33) Kshētrapālar.
(34) Sarasvatī.
(35) Viśvakarma.
(36) Iśānadēvar.

Rājarāja III.

69. Two inscriptions of Tribhuvanachakravartin Rājarājadēva from Nandalūr in the Cuddapah district couple his regnal year with the corresponding cyclic year (Nos. 596 and 620 of 1907). His 21st year corresponded to Durmukha

(= A.D. 1236–37), the 23rd year to Hēmalamba (=1237–38) and the 24th to Vikārin (=1239–40). These confirm the initial date A.D. 1216 obtained by the late Professor Kielhorn for Rājarāja III.

Other Chōla kings.

70. Other Chōa kings whose identity is doubtful or whose dates cannot be ascertained are as follow: Kulōttuṅga-Chōḷadēva (Nos. 146, 308, 343, 363 and 473 of 1907); and Rājādhirājadēva whose 12th year corresponded to Hēmalamba (No. 571 of 1907). At Periyakōṭṭai is an inscription of the 3rd year of Tribhuvanavīradēva (No. 467 of 1907). The name Tribhuvanavīradēva was borne by Kulōttuṅga III. but not so early as the 3rd year. He may or may not be identical with the Tribhuvanavīra Chōḷa, whose accession took place in A.D. 1331–32 (*Ep. Ind.*, Vol. IX, p. 222). Three epigraphs of Vīrarājēndradēva, who also bore the surnames Rājakēsarivarman and Tribhuvanachakravartin (Nos. 456, 461 and 464 of 1907) have been copied at Periyakōṭṭai. His identity with either of the two Chōḷa kings of that name is not disclosed in the inscriptions themselves. Besides, there seems to have been a Koṅgu of king that name (*Annual Report* for 1905–06, Part II, paragraph 38).

The Telugu-Chōḍas.

71. In the *Annual Report* for 1899–1900, I have a short account of the Chōḍas of the Telugu country. Four stone inscriptions of one branch of the family have since been edited by Dr. Lüders in the *Epigraphia Indica*, Vol. VII. The family belonged to the solar race and claimed the ancient Chōḷa king Karikāla for its ancestor. The inscriptions copied at Nandalūr in the Cuddapah district throw some light on the history of the Telugu-Chōḍas. No. 580 of 1907 is partly built in at the beginning and damaged but contains a short genealogy of the family. The first portion of it is Sanskrit in Grantha characters. Subsequently the village boundaries and the names of donees, which are in the Telugu language, are also written in Grantha. The concluding portion of the epigraph is in the Tamil language and alphabet.

The Pallava king Mukkanṭi-Kāḍuveṭṭi.

72. The inscription first mentions Triṇētra born from the third eye of the god Tripurāntaka (Śiva). The king is said to have granted 70 *agrahāras* to the east of the Tripurāntaka hill. A successor of his, whose names were Triṇētra and Īśvara, granted to 52 Brāhmaṇas the village of Peruṅgaṇḍūra in the Paśchima Pāka [nāḍu], a district of Adhirājēndra Chōḷa maṇḍalam. The exact date of the grant is given with astronomical details. But the year 723 did not correspond to the cyclic year Sarvadhārin as stated in the inscription. Perhaps the name Triṇētra and Īśvara of the donor are translations of the Telugu name Mukkanṭīśvara, Mukkanṭi-Kaduveṭṭi is actually mentioned later on in the Telugu portion of the record as the donor. Two records in the volume of Nellore inscriptions edited by Messrs. Butterworth and Venugopaul Chetty refer to a chief named Mukkanṭi-Kāḍuveṭṭi (D. 69 and K.G. 24) who claims to have founded 70 *agrahāras* in the country to the east of Śrīparvata, *i.e.*, Śrīśailam in the Kurnool district. It is not improbable that the Triṇētra *alias* Īśvara or Mukkanṭi-Kāḍuveṭṭi of the Nandalūr inscription was also a Pallava. We are, however, not much concerned with him at present beyond noting that the original grant of Peruṅgaṇḍūra had been made by a Pallava king.

73. The Brāhmaṇa donees of Peruṅgaṇḍūra seem to have got into trouble with the Veḷḷāḷas and the intervention of Madurāntaka-Pottappi-Chōḷā was necessary to set matters right. The Brāhmaṇas represented to him that the grant had been made to them in 52 shares by king Mukkanṭi-Kāḍuveṭṭi. They had been enjoying it for 'a long time.' The villagers of Sakali-Kōḍūru immigrated at a later period and settled in the land to the north of the village tank as there was some disturbance (*kalaha*) in their country and they were obliged to emigrate. The cultivators (*veḷḷāḷar* in Tamil and *velumalu* in Telugu) of Inumbrōlu also put up some huts in the fields of Peruṅgaṇḍūra as they could not stop in their own village on account of plague (*māri-jvara*). But they agreed to pay compensation amounting to the total

produce (*arikōru*) on the fields occupied by them. Subsequently there was famine in the village caused by the astronomical conjunction technically known as *Mīna-śani*. On this occasion the Brāhmaṇas left the village and returned after the disappearance of the famine. The huts occupied by the *velumas* became in the meanwhile known as Kōḍūru. The *velumas* would not give the Brāhmaṇas the stipulated *arikōru*. On the other hand the original grant made by the Pallava king Mukkaṇṭi-Kāḍuvetti to the Brāhmaṇas was ignored, and the lands escheated to the reigning king. The Brāhmaṇas represented their grievances to king Manumasiddhi, who sent for the cultivators of Inumbrōlu and made an enquiry with the help of the residents of Pāka-nāḍu. It was then decided that the fields belonged to the Brāhmaṇas.

Grievances of the Brāhmaṇas of Peruṅgaṇḍūra.

Grievances redressed by the Telugu-Chōḍa Manumasiddhi.

Accordingly, in the 13th year of Vīra-Rājēndra-Chōḷadēva corresponding to Śaka-Saṁvat [1179] and the cyclic year Piṅga[la], Manumasiddhi granted the village of Kōḍūru in order to secure religious merit for his father Tirukāḷadēva-Mahārāja.

His ancestry.

74. A short account of Manumasiddhi's family is inserted as an introduction to the document. His ancestry is traced from the god Vishnu through Brahman, Marīchi, Kāśyapa, Manu, Ikshvāku, Kakutstha and Daśaratha. Kalikāla is then introduced. We are told that he made the river Kāvērī (*Kāvēryāḥ saritaḥ kartā*). This statement explains what he did with regard to the river, because it can only mean that he raised high banks on both sides of the river, not that he simply built the grand anicut or some similar dam. Bijjaṇa is then mentioned. The subsequent portion of the inscription is partly built in, so that the names of the next king or kings are at present inaccessible. Then we get the following genealogy :—

(1) Dāyabhīma.
|
(2) Bētabhūpa.
|
(3) Ērasiddh[i].
|
(4) Rājēndra Manmasiddha.
|
(5) Tikkanṛipa, lord of Vikramasiṁhanagara (Nellore); captured Kāñchī; defeated Sōmēśa at Champāpurī. (Vīra Sōmēśvara
|
Unnamed son — (6) Manu[ma]narēśvara or Manumasiddhi ruling at Vikramasiṁha-nagara. (Poet Tikka Sōmayaji)

75. Of No. 6 Manumasiddhi it is said that he conquered a chief named Vijaya and that in order to secure the friendship of (the Kākatīya) king Gaṇapati, he fought a great battle on the banks of the river Gōdāvari. It will be seen that the foregoing genealogical table differs from the one based on the inscriptions of Tammusiddhi published by Dr. Lüders, which, so far as it goes, is practically identical with the genealogy given by me in the *Annual Report* for 1899–1900, page 18. The Sōmēśa conquered by No. 5 Tikkanṛipa is evidently the Hoysaḷa king Vīra-Sōmēśvara called Karṇāṭaka-Sōmēśa in the Telugu *Nirvachanōttararāmāyaṇamu* composed by Tikkana-Sōmayājin, whose patron was No. 6 Manumasiddhi. The latter is said to have been at first ousted from his dominions by his rival cousins. Through the poet's intervention the Kākatīya king took up the cause of the exiled chief, defeated his enemies and restored his dominions to him. The Nandalūr inscription informs us that Manumasiddhi was desirous of acquiring the friendship of (the Kākatīya king) Gaṇapati and the desire was thus quite natural. Manumasiddhi was evidently a feudatory of the Chōḷa king Vīra-Rājēndra-Chōḷa. The Śaka date of this king is not quite certain, but the cyclic year corresponding to it is Piṅgala = A.D. 1257–58. As this was the 13th year of his reign we get A.D. 1245–46 for his accession. This initial date enables us to identify him with the Chōḷa king

The Chōḷa king Rājēndra-Chōḷa III.

Rājēndra-Chōḷa III. who, according to the late Professor Kielhorn's calculations, must have ascended the throne in A.D. 1246. An inscription belonging to the reign of this king from Tripurāntakam in the Kurnool district was noticed in paragraph 24 of Part II. of the *Annual Report* for 1905-06. The king is here called Mahārājādhirāja-narapati Rājēndra-Chōḷa and claims to have taken the heads of two Pāṇḍya kings.

76. As I have already remarked, the concluding portion of the Nandalūr inscription is in the Tamil language and alphabet. It registers an order of Madurāntaka-Pottappi-Chōḷa, another name of Manumasiddhi. There is here no mention of the Chōḷa king Rājēndra Chōḷa, who was the overlord of Manumasiddhi at least in name, but Manumasiddhi renews the grant of the village of Kōḷūru, a hamlet of Peruṅgandūr, to Brāhmaṇas for the merit of his father (*annajīyar*) Tirukkāladēva-Mahārāja. This shows that the Telugu Chōḍa chief was practically independent. He says that he made enquiries with the help of the inhabitants of the district about the allegations made by the Brāhmaṇas and found that the *veḷḷāḷas* of Inumpudōli had been enjoying the village of Kōḷūr by force for some time. He seems to have asked both the Brāhmaṇas and the *veḷḷāḷās* to adduce proof by ordeal in support of their contention. The proof was apparently not quite convincing and as the village had belonged to Brāhmaṇas in ancient times, it was restored to them. The *Postal Director of the Madras Circle* mentions a village called Kōḍūru in the Pullampet tāluka and this is probably the village restored to the Brāhmaṇas by Manumasiddhi. Peruṅgaṇḍūra I have not been able to identify.

Order of Manumasiddhi.

77. It is worthy of note that there was plague or some epidemic resembling it in a portion of the Cuddapah district prior to the 13th century A.D. and that the people recognised the necessity for evacuating their permanent houses and living in huts in open fields. The famine said to have been brought about by the astronomical conjunction known as *Mīnaśani* might also have occurred prior to the 13th century A.D. It must have been very severe, as it led to all the Brāhmaṇas running away to other provinces. We are not told what the nature of the disturbance was that led the villagers of Sakali-Kōḍūru to seek refuge in Peruṅgandūra. The word used to denote their emigration (*valasa*) shows that a hostile army must have invaded the village.

Plague (*māri-jvara*) in the Cuddapah district in ancient times.

78 Among the members of the Telugu-Chōḍa family mentioned in the other Nandalūr inscription, the earliest is the *mahāmaṇḍalēśvara* Bettarasa, who was governing Pottappi nāṇḍu (No. 583 of 1907) and who made a gift in A.D. 1120-21 for the success of the arms of the Chōḷa king Parakēsarivarman Vikrama Chōḷa. He may be identified with (2) Bētabhūpa on the foregoing genealogical table. But, as will be pointed out presently, his grandson Nallasiddha was ruling in A.D. 1202, and the interval between the two is unusually long. Consequently, the identification is doubtful. Another Telugu Chōḍa feudatory of Vikrama-Chōḷa was the *mahāmaṇḍalēśvara* Madhurāntaka-Pottappi-Chōḷa Vimalāditya, son of Siddharasa and governor of Pottapi (Nos. 579 and 584 of 1907). To this Siddharasa has probably to be attributed No. 585 of 1907. Vimalāditya granted a village in A.D. 1125-26 for the success of Vikrama-Chōḷa's arms (No. 579 of 1907). Vimalāditya's son Sōmēśvara built the outer *gōpura* of the Saumyanāthasvāmin temple at Nandalūr (No. 611 of 1907). How these three chiefs, *viz.* Siddharasa, his son Vimalāditya and his grandson Sōmēśvara were related to the ancestors of (6) Manumasiddhi cannot now be ascertained. But according to the inscriptions of Tammusiddhi published by Dr. Lüders, Betta I. (whom I have tentatively identified with Bētabhūpa, the feudatory of Vikrama-Chōḷa) had an elder brother named Siddhi, and it is not impossible that Vimalāditya was the son of this Siddhi. No. 572 of 1907 is dated in the reign of Vīra-Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva, who might be identical with Kulōttuṅga II. He had a feudatory named Madurāntaka-Pottappi-Chōḷa, whose proper name was Siddharasa. His identity with any of the foregoing kings is, however, doubtful.

Bettarasa, feudatory of Vikrama-Chōḷa.

The Telugu-Chōḍa chiefs Vimalāditya and his son Sōmēsvara.

Their connection with other Telugu-Chōḍas.

The Chōḷa king Kulōttuṅga III. had for his feudatory (1) Madurāntaka-Pottappi-Chōḷa Nallasiddharasa in the 24th year of his reign (No. 601 of 1907); (2) Nallaṉ-siddharasa, son of Eṟamasiddharasa in the 26th year (No. 578 of 1907) and (3) Madurāntaka-Pottappi-Chōḷa. Tirukkāḷattidēva, son of Manumaśittaraśaṉ in the 31st year (No. 582 of 1907). Eṟamasiddharasa may be identified with (3) Erasiddhi on the foregoing genealogical table. Nos. (1) and (2) mentioned above are apparently identical. In this case, his son Nallasiddharasa would be an elder brother of (4) Manmasiddha. Madurāntaka-Pottappi-Chōḷa Nallamśittaraśaṉ mentioned in No. 570 of 1907 might be identical with the former. Tirukkāḷattidēva, son of Manumaśittaraśaṉ, must be identical with 5) Tikkanṛipa, son of (4) Rājēndra Manmasiddhi. Madurāntaka-Pottappi-Chōḷa Gaṇḍagōpāla *alias* Manumaśittaraśaṉ, for whom a grant was made in A.D. 1249–50 (No. 598 of 1907) must be identical with (6) Manmasiddhi. The Chōḷa king reigning at the time was probably Rājēndra-Chōḷa III. (A.D. 1246 to 1267), who is mentioned neither here nor in the Tamil portion of No. 580 of 1907.

Telugu-Choḍa feudatories of Kulōttuṅga III.

Other Telugu-Chōḍas.

Jagadobbagaṇḍa Kāmarasa and his son, Tikkarasa are referred to in a Tamil inscription of A.D. 1271–72 (No. 597 of 1907). At Kāvali in the Nellore district has been found a record of Jagadobbagaṇḍa Kāmayadēva-Mahārāja (No. 206 of 1894), whose date is not known. Kāmayadēva must have been a ruler of some position, while Kāmarasa was probably an officer like his son. Consequently, the two must be distinct.

Pottappi identified by Dr. Hultzsch.

79. Pottappi, the village or town with which the names of the Telugu-Chōḍa chiefs are associated, is said to have been founded by a descendant of Kalikāla in the country of the Andhras (*Ep. Ind.*, Vol. VII, p. 121). Daśavarman, one of the early chiefs of the family, is said to have conquered Pāka-rāshṭra and to have ruled at Pottapi (*Annual Report* for 1899–1900, paragraph 47). Dr. Hultzsch has suggested that Pottapi may be identical with the village of Potapi near Tongootoor in the Pullampet tāluka of the Cuddapah district (*Ep. Ind.*, Vol. VII, p. 121, note 5). The Telugu-Chōḍa chiefs mentioned in the Nandalūr inscriptions claim to be rulers of Pottappi-nāṇḍu, and land in the village of Pottappi was granted to the temple at Nandalūr (No. 575 of 1907). Taṅgaṭṭūr in Mēṟpākkai-nāḍu, mentioned in No. 581 of 1907, is evidently identical with Tongootoor in the Pullampet tāluka. Consequently, Dr. Hultzsch's identification of Pottapi with Potapi in the Pullampet tāluka is correct.

The Vijayanagara Kings.

Virūpāksha I.

80. Records of the Vijayanagara kings are comparatively few in number in this year's collection. Viruppaṇa-Uḍaiyar of the first dynasty is represented by an inscription at Mallāṅguḍi in the Pudukkōṭṭai State (No. 156 of 1907). It is dated in the cyclic year Piṅgala corresponding to A.D. 1377–78 and has probably to be attributed to Virūpāksha I., son of Harihara II, whose dates range from Śaka-Saṁvat 1301 to 1322 (*Annual Report* for 1906–07, p. 86). No. 158 of 1907 from Pēraiyūr in the Pudukkōṭṭai State may be assigned to Dēvarāya I., though his date Śaka-Saṁvat 1343 would fall into the reign of his son Vijaya.

Dēvarāya I.

Dēvarāya II.

Dēvarāya II is represented by three inscriptions — one from Nandalūr in the Cuddapah district (No. 606 of 1907), the second from Guṇḍlūru near Nandalūr (No. 617 of 1907) and the third from Tirumalai near Pōḷūr in the North Arcot district (No. 69 of 1907). Pratāpa Immaḍi-Dēvarāya-Mahārāja whose epigraph is dated in Śaka-Saṁvat 1373 expired, the cyclic year Prajāpati, corresponding to A.D. 1451–52 (No. 67 of 1907) is probably the same as Mallikārjuna Immaḍi-Prauḍhabhūpa (No. 5 of appendix A), the son of Dēvarāya II.

Mallikārjuna.

81. No. 615 of 1907 from Nandalūr in the Cuddapah district is dated in Śaka-Saṁvat 1423, the cyclic year Durmati, corresponding to A.D. 1501–02. Though it mentions Immaḍi-Naraśiṅgarāya-Mahārāya, son of Sāḷuva-Naraśiṅgarāya-Mahārāya in the beginning, the grant recorded in it was made for the merit of

Narasānāyaka. The king is spoken of as the commander-in-chief and as being at Vijayanagara in charge of the administration. We may have to understand from this statement that the second usurpation of the Vijayanagara sovereignty was an accomplished fact at the date of the inscription.

Tuluva usurpation of the Vijayanagara sovereignty.

The same conclusion was arrived at in Part II, paragraph 58, of the *Annual Report* for 1905-06 from a study of other inscriptions. Of Immadi-Narasiṅga-Mahārāja a damaged inscription has been copied in the natural cave at Varichchiyūr in the Madura district (No. 39 of 1903). Two records of his reign from Pirāṇmalai in the same district were noticed in paragraph 28 of the *Annual Report* for 1903-04.

82. The great Krishṇarāya of the second Vijayanagara dynasty is represented by six inscriptions. The earliest of them, dated in Saka-Saṁvat 1435, the cyclic year Śrīmukha, corresponding to A.D. 1513-14, has been found in the underground temple at Vijayanagara (No. 500 of 1907).

Prasanna-Virūpakasha temple at Vijayanagara.

It records a gift by the king to the Prasanna-Virūpāksha temple at Vijayanagara on the occasion of his coronation. Krishṇarāya's coronation took place probably in Saka-Saṁvat 1431. Consequently, the grant itself must have been made then and engraved on stone four years later. It may also be that the grant registered in No. 500 of 1907 was made on the anniversary of the coronation. The other inscriptions of Krishṇarāya included in appendix B are from Svāmimalai (No. 496 of 1907); Kuttālam (No. 493 of 1907) and Tiruviśalūr (No. 355 of 1907) in the Tanjore district; Pūtalapaṭṭu in the North Arcot district (No. 53 of 1907); and Vīrapāṇḍi in the Madura district (No. 424 of 1907).

Remission of revenue by Krishṇarāya.

The title *Oṭṭiyadalavibādaṉ* given to the king in a record at Kuttālam (No. 493 of 1907) was evidently assumed by him after his conquest of the Gajapati king of Orissa. No. 355 of 1907, whose date is lost, records the remission by the king of *jōḍi*, *araśupēṟu* and other taxes in favor of certain Śiva and Vishṇu temples. The revenue remitted amounted to 10,000 *varāhas*. Copies of this order of the king were found in previous years at Tiruppalātturai and Kaṇṇaṉūr in the Trichinopoly district and Śēndamaṅgalam and Tīrthanagarī in the South Arcot district (*Annual Report* for 1905-06, Part II, paragraph 48). Achyuta is called Immaḍi Achyutadēva-Mahārāya in an inscription at Koḍumaḷūr in the Madura district (No. 400 of 1907) and

Achyuta.

receives the epithet 'who took every country' in another at Pūvālaikkuḍi in the Pudukkōṭṭai State (No. 151 of 1907). No. 607 of 1907 from Nandalūr records the restoration of a grant by Rāmābhaṭlayya with the permission of the king. Rāmābhaṭlayya is probably identical with Rāma Bhaṭlu mentioned by Mr. Sewell as the first governor of Udayagiri (*Lists of Antiquities*, Vol. II, p. 249).

Sadāśiva.

The dates of Sadāśiva included in appendix B. range from Śaka-Saṁvat 1467 (No. 55 of 1907), to 1490 (No. 63 of 1907). In paragraphs 48 and 49 of the *Annual Report* for 1905-06, I pointed out that at the beginning of his reign Sadāśiva must have been co-regent with Achyuta and with Veṅkaṭa I. at the end of it. In No. 148 of 1907 from Pūvālaikkuḍi in the Pudukkōṭṭai State, Sadāśiva claims to have 'conquered every country,' and to have overcome the army of the Tulukkar (*i.e.* the Muhammadans) This boast of Sadāśiva was probably copied from Achyuta whose conquest of the Pāṇḍya country might have been some justification for the title. It is here necessary to state that two of the later Pāṇḍyas bore the title "who took every country (see paragraph 46 above)."

Veṅkaṭa I.

Two records of Veṅkaṭa I. were copied during the period under review, one from Nandalūr (No. 609 of 1907) and the other from Madura (No. 36 of 1908). They are dated in A.D. 1601-02 and 1602-03.

Other Kings and Dynasties.

83. At Tirumalai near Pōḷūr in the North Arcot district has been copied an epigraph of the Rāshṭrakūṭa king Krishṇa III. "who took Kachchi and Tañjai" (No. [illegible]5 of 1907).

Krishṇa III. 'who took Kachchi and Tañjai.

Mention is here made of Gaṅgamādēvī, queen of Kaṇṇaradēva Pṛidigaṅgaraiyar. The same queen is referred to in an inscription on a rock at Śōlapuram near Vellore where she is called Kāmakkaṉār *alias* Gaṅgamādēviyār,

daughter of the Vāṇakōvaraiyar Oṟṟiyūr-Aḍiyaṉ and queen of Prithvigaṅgaraiyar. In another Sōlapuram epigraph dated in Śaka-Saṁvat 875, Prithivigaṅgaraiyar is said to have been governing the Kalleḍuppūr-maryādā (*Ep. Ind.* Vol. VII, page 195).

Antiquity of Koḍumbāḷūr.

84. Koḍumbāḷūr or Koḍumbai in the Pudukkōṭṭai State is a very ancient place which is mentioned in the Tamil *Śilappadigāram* as being in the Pāṇḍya country and on the road to Madura. One of the sixty-three Śaiva devotees named Iḍaṅgaḷi-Nāyaṉār, who must have flourished before the 9th century A.D., is said to have been a feudatory prince of the solar race and to have been ruling at Koḍumbāḷūr in Kōṉāḍu.

Koḍumbāḷūr chiefs.

85. The Mūvarkōvil 'the temple of the three' at Koḍumbāḷūr is popularly ascribed to the Chēra, Chōḷa and Pāṇḍya kings. Of the three shrines which must have given rise to the name, only two remain. One of these two bears a Sanskrit inscription in Grantha characters (No. 129 of 1907), the beginning of which is mutilated. The existing portion supplies the genealogy of a family of local chiefs who claim to have defeated the Chalukyas, Pallavas and Pāṇḍyas. One of them married a Chōḷa princess. The preserved portion of the inscription first refers to the "vanquisher of the Pāṇḍya elephants" whose name is lost. In his family was born—

Paravīrajit.
|
Vīratuṅga, who conquered the Maḷavas.
|
Ativīra.
|
Anupama (*saṁghakṛit*).
|
Nṛipakēsarin.
|
Paradurgamardana, conqueror of Vātāpi.
|
Samarābhirāma (called Yaduvaṁśakētu); killed the Chaḷukya at the battle of Adhirājamaṅgala; married the Chōḷa princess Anupamā.
|
Bhūti Vikramakēsarin; destroyed the Pallava army on the banks of the Kāvērī; conquered Vīra-Pāṇḍya in battle; destroyed Vañchivēl, was living at Koḍumbāḷūr; married Kaṟṟaḷi and Varaguṇā.
|
By Kaṟṟaḷi.

Parāntakavarman.	Ādityavarman.

Mallikārjuna of the Kālamukha sect.

86. The inscription then mentions a certain Mallikārjuna of Madhurā (Madura) who belonged to the Ātrēya-*gōtra* and was the disciple of two teachers named Vidyārāśi and Taporāśi. Having built three shrines (*vimāna*) in his own name and in the names of his two wives, he, *i.e.* Vikramakēsarin set up Mahēśvara (Śiva) and presented a big *maṭha* (*brihan-maṭham*) to Mallikārjuna, who was the chief ascetic of the Kāḷamukha (sect), with eleven villages for feeding fifty ascetics of the same sect (here called *asita-vaktra*)..

Origin of the name Mūvarkōvil.

87. In the first place, the Mūvarkōvil has nothing to do with the three kings of the south as is generally supposed. The inscription tells us explicitly that three shrines were actually built by the chief Vikramakēsarin in his own name and in the names of his two wives. The third shrine, of which no traces now exist, was evidently pulled down at a later period and the stones used up—perhaps for building the fresh water pond in front of the Muchukundēśvara temple in the same village. A few inscribed fragments have been found on the margin of the pond, some of which are in the ancient Kanarese language and alphabet.

Date of its construction.

88. The approximate period when the three shrines must have been built is determined partly by the alphabet of the above mentioned inscription and partly by the reference to Vīra-Pāṇḍya among the enemies overcome by Vikramakēsarin. It is not unlikely that Vīra-Pāṇḍya is the same as that Vīra-Pāṇḍya, with whom

the Chōḷa king Āditya-Karikāla, elder brother of the great Rājarāja, fought in his youth. Āditya-Karikāla must have reigned before A.D. 969–70, the date of accession of his successor Madhurāntaka Uttama Chōḷa (see paragraph 53 above). Consequently, Vikramakēsarin must have flourished roughly during the first half of the 10th century A.D. As his mother was a Chōḷa princess, it may be that it was his relationship with the Chōḷas that brought him into conflict with the Pāṇḍyas. If this date of Vikramakēsarin be correct, his grandfather's conquest of Vātāpi must be much later than the Pallava occupation of that town during the time of Narasiṁhavarman in the 7th century A.D.

Kāḷamukha sect in the Kanarese country.

89 The Kāḷamukha ascetic Mallikārjuna and his preceptors Vidyārāśi and Tapōrāśi are unknown from other inscriptions. The stronghold of the Kāḷamukha sect was apparently the Kanarese country. In his paper on the Gadag inscription of Vīra-Ballāḷa II. (*Ep. Ind.* Vol. VI. p. 93). Dr. Lüders remarks: "The members of the Śaiva school of Kāḷamukha seem to have enjoyed considerable local fame. They were originally established at Baḷagāṁve, where a quarter of the town was called after them the Kāḷamukha Brahmachārin quarter." He also gives the succession of the Kāḷamukha line of *āchāryas* who were in the service of the temple of Dakshina-Kēdārēśvara at Baḷagāṁve All of them were later than Mallikārjuna, the donee of the Koḍumbāḷūr inscription. Perhaps the Kanarese fragments found on the margin of the pond (No. 140 of 1907) would, if complete, have furnished more information about the Kāḷamukha sect and how its doctrines spread so far south as the Pudukkōṭṭai State.

Other records of the Koḍumbāḷūr chiefs.

90. A few inscriptions of the Chōḷa country which mention Vikramakēsarin and his family have now to be noticed. In two records of Rājakēsarivarman from Tiruppalātturai in the Trichinopoly district (Nos. 258 and 273 of 1903) and in an epigraph of Parakēsarivarman from Tiruchchendurai in the same district (No. 306 of 1903), Tennavan Iḷaṅgōvēḷ *alias* Maṟavan Pūdiyār is referred to. No. 273 of 1903 mentions his wife Kaṟṟalippirāṭṭi. By Pūdiyār, Vikramakēsarin appears to be meant, as his wife's name Kaṟṟaḷi is also given. He seems to bear the title Śembiyan Irukkuvēḷ in an inscription of the 6th year of Parakēsarivarman (No. 337 of 1904) where his other wife Varaguṇā is also mentioned. In two records of the 21st year of Parakēsarivarman from Kuḍumiyāmalai in the Pudukkōṭṭai State (Nos. 335 and 336 of 1904), Madhurāntaka Irukkuvēḷ *alias* Ādittan Vikramakēsarin is referred to, and it is not unlikely that he is identical with the builder of the Mūvarkōvil at Koḍumbāḷūr. The name Madhurāntaka Irukkuvēḷ might have been assumed by him (or conferred on him) after the accession of the Chōḷa king Parāntaka I. and Irukkuvēḷ was probably his family name.

91. Two inscriptions, one from Tiruppalātturai (No. 253 of 1903)and the other from Tiruchchendurai (No. 293 of 1903) in the Trichinopoly district—refer to the temple of Tiruppudīśvaram at Koḍumbāḷūr. Tiruppūdīśvaram (No. 138 of 1907) might have been the ancient name of the Mūvarkōvil built by Pūdi Vikramakēsarin. Śembiyan Irukkuvēḷ *alias* Pūdi-Parāntakan (No. 349 of 1903) built a stone temple at Andanallūr in the Trichinopoly district (Nos. 358 and 359 of 1903). He might be identical with Parāntaka, son of Pūdi-Vikramakēsarin, mentioned in the Koḍumbāḷūr inscription. The stone temple at Tiruchchendurai was built by Pūdi-Ādittapiḍāri (No 319 of 1903) who was the daughter of Tennavan Iḷaṅgōvēḷār and queen of the Chōḷa prince Arikulakēsarin (No. 316 of 1903). The fact that members of this family built temples in the Chōḷa country and that a Chōḷa prince and princes married into the family shows that intimate friendly relations existed between the Chōḷa kings and the Koḍumbāḷūr chiefs. The latter are said to belong to the Yadava tribe and their family name seems to have been Irukkuvēḷ or Iḷaṅgōvēḷ. The Siva temple at Naṅgavaram in the Trichinopoly district was called Maṟava-Īśvara-griham (No. 336 of 1903) or Tirumaṟavan-Īśvaram (No. 332 of 1903) and was probably built by Vikramakēsarin, one of whose names was Maṟavan Pūdi (Nos. 258 and 273 of 1903). This may be taken to show that the Koḍumbāḷūr chiefs were probably Maṟavas by descent.

A family of local chiefs at Sattenapalle in the Guntūr district.

92. A pillar at Sattenapalle in the Guntūr district contains a Sanskrit inscription in Telugu characters (No. 7 of 1908) of a family of local chiefs belonging to the Śūdra caste (*chaturtha-kula*). The earliest of them was Matta; his son Konda Gadikōtamalla; his sons were Nāva, Prōla and Matta. Of these, Prōla or Mandadi-Prōla obtained the chieftainship of the Giripaschima district (known as the Koṇḍapadmaṭi district in Telugu) through the favour of Maṇḍa of the Durjaya family. His brother Matta or Mandadi-Matta-Nāyaka became a subordinate of (the Velanāṇḍu chief) Goṅka (II.), son of Chōḍa. Matta bore the title Gadikōtamalla and called himself "lord of the town of Tanarumbariti." He built the temple of Trikōṭīśvara at Velanṭūru in the Koṇḍapadumaṭi district and made a grant to it in Śaka-Saṁvat 1060. The pillar bears five other inscriptions (Nos 8 to 12 of 1908) registering grants to the same temple by the members of the same family or their subordinates. They range in date from Śaka-Saṁvat 1055 (No. 9 of 1908) to 1091 (No. 12 of 1908).

Kākatīya Pratāparudra.

93. Of the Kākatīya king Pratāparudra a single inscription has been copied at Nandalūr in the Cuddapah district (No. 616 of 1907). It is dated in Śaka-Saṁvat 1231, the cyclic year Kīlaka, corresponding to A.D. 1308–09 No. 619 of 1907 from Guṇḍlūru near Nandalūr is not dated but records a gift for the merit of Pratāparudra. Of the Kākatīya feudatories mentioned in paragraph 44 of Part II. of the *Annual Report* for 1905–06, the *Gandapendāra* Jannigadēva figures in a Nandalūr inscription of A.D. 1264–65, which falls into the reign of Gaṇapati's daughter Rudrāmbā (No. 610 of 1907). Ambadēva-Mahārāja of the same family is represented by three epigraphs from Guṇḍlūru (Nos. 618, 621 and 623 of 1907). He was also a contemporary of Rudrāmbā. His conquests are described at length in five inscriptions from Tripurāntakam in the Kurnool district. To what dynasty or family Sōmidēva of No. 622 of 1907 belonged is not known. His date Śaka-Saṁvat 1206, the cyclic year Tāraṇa, corresponding to A.D. 1284–85 shows that he was probably one of those who disturbed the reign of the Kākatīya queen Rudrāmbā.

The Kākatīya feudatory Jannigadēva.

Ambadēva-Mahārāja.

Sōmidēva.

Madura Nāyakas.

94. In the *Annual Report* for 1905–06, Part II, paragraph 60, Vīrappa-Nāyaka of Madura was stated, on the authority of a copper-plate grant, to have erected a beautiful *maṇḍapa* with stone pillars in the Sundarēśvara temple at Madura. This statement is now confirmed by an inscription found on one of the pillars of the Kambattaḍi-*maṇḍapam* in the temple. It is dated in Śaka-Saṁvat 1505 expired, the cyclic year Subhānu, corresponding to A.D. 1583–84 (No. 35 of 1908). We are here told that the *maṇḍapa* was built by Vīrappa-Nāyaka, son of Viśvanātha-Nāyaka-Krishṇappa-Nāyaka. It contains a number of sculptured pillars representing scenes from the Purāṇas. An inscription of Vīrappa-Nāyaka dated in A.D. 1558–59 has been copied at Kallaḍakurichchi in the Tinnevelly district (No. 113 of 1907). It is doubtful if these two Vīrappa-Nāyakas were the same. Other Nāyaka chiefs represented in this year's collection are Krishṇabhūpa, son of Vīrabhūpa (No. 404 of 1907), called Kumāra Krishṇapa by Mr. Sewell (*Lists of Antiquities*, Vol. II. p. 200); Muttuvīrappa-Nāyakkar-Ayyaṉ (Nos. 122 and 123 of 1907); and Maṅgammāḷ, queen of Viśvanātha-Nāyaka Chokka-Nāyaka (No. 394 of 1907). The last is dated in Śaka-Saṁvat 1626 current, the cyclic year Tāraṇa, corresponding to A.D. 1704–05, and records the construction of the surplus sluice of the Uyyakkoṇḍāṉ channel by a Brāhmaṇa. To the time of Śevvappa-Nāyaka of the Tanjore Nāyaka family belongs No. 497 of 1907 from Svāmimalai in the Tanjore district. It is dated apparently in A.D. 1573–74. An

Vīrappa-Nāyaka.

He built the Kambattaḍi-*maṇḍapam* in the Sundarēśvara temple at Madura.

Other Nāyakas.

Tanjore Nāyaka Śevvappa.

inscription mentioning Tirumalai-Sētupati-Mahārāja has been copied at Kilakkarai in the Madura district (No. 397 of 1907). According to Mr. Sewell (*Lists of Antiquities*, Vol. II. p. 229) Tirumalai-Sētupati ruled from A.D. 1645 to 1670 and defeated the king of Mysore, who had invaded Madura. In gratitude for this service the king of Madura ceded to the Sētupati the villages of Tiruppūvanam, Tirūchūlai and Pallimadai.

Tirumalai-Sētupati.

95. The king in No. 471 of 1907, from Periyakōttai in the Madura district, whose name I have not made out satisfactorily, probably belonged to the Chēra dynasty. Kulaśekhara-Perumāl, whose date is A.D. 1668–69 (No. 420 of 1907), might also have been a Chēra king. The inscription has been found at Gūdalūr in the Madura district.

Chēra kings.

96. Finally, a number of inscriptions belonging to the reign of Tribhuvanachakravartin Kōnērinmaikondān have to be noticed. In paragraph 29 of the last *Annual Report*, I made an attempt to explain the origin of the name. This explanation receives some confirmation from Nos. 257 and 264 of 1907. The latter begins with the words *kō nō inmaikondān* and the former with *kō nōn-inmaikondān*. From the body of the inscription, No. 257 appears to belong to the reign of the Chōla king Parakēsarivarman. In later times the phrase was corrupted in several ways,—the most common corruption being Kōnērinmaikondān,—and was adopted as a title by Chōla and Pāndya kings alike. Inscriptions beginning with this name and copied in the following places are included in appendices B and C :—Kalladakurichchi (Nos. 91, 105, 106 and 109 of 1907) and Alvārkurichchi (Nos. 120 and 121 of 1907) in the Tinnevelly district; Periyakōttai in the Madura district (Nos. 460 and 463 of 1907); Tiruvidaimarudūr (Nos. 305, 307 and 309 of 1907), Māyavaram (Nos. 375 and 378 of 1907), Kuttālam (Nos. 481 and 483 of 1907) and Maruttuvakkudi (Nos. 387 and 388 of 1907) in the Tanjore district; and Uraiyūr (No. 187 of 1907) and Gangaikondachōlapuram (No. 33 of 1908) in the Trichinopoly district. The particular Chōla or Pāndya kings to whom they have to be assigned can be ascertained only from internal evidence, which is sometimes available. In all the foregoing cases indisputable evidence of this kind is wanting.

Kōnērinmaikondān.

97. Gandhamādana is the name of a hillock in the island of Rāmēśvaram. On the hill is a temple, the central shrine of which contains no image. There is, however, a stone in the centre on which impressions of two feet are cut in relief. These feet are said to be of Rāma and constitute the object of worship in the temple.

Foot-prints on the Gandhamādana hill in Rāmēśvaram.

98. I have already described the cavern with beds (*Pāndavar-padukkai*) on the rock at Vīraśikhāmani in the Tinnevelly district (paragraph 2 above). On another portion of the same rock is a second cavern which contains a representation of an eight-petalled lotus. In the centre of the lotus are cut in relief two human feet within a circle. The lotus and the feet are cut in a square within another bigger square. At some height from these is a Tamil inscription (No. 42 of 1908) in characters of about the 14th century A.D. We are here told that a certain Avaiyampukkān got the foot (-prints) of Sahajānanda engraved. Accordingly, the foot-prints are of Sahajānanda and not of any god.

At Vīrasikhāmani in the Tinnevelly district.

99. The cavern with beds and Brāhmī inscription at Mēttuppatti has been described in paragraph 5 above. Higher up on the same rock is a flight of steps leading up to a platform whose lower portion is fashioned like the petals of a lotus. At the eastern side of the platform is a raised square in which are cut two concentric circles. The inner circle bears in the middle of it a pair of sandals cut in relief with a lotus between the two. The sandals are worshipped at the present time. To the north of the square is an artificial depression meant to carry away rain water through

At Mēttuppatti in the Madura district.

a small drain. In front of the square is a lotus engraved on the rock and to the north of it are the following emblems engraved inside a rectangle formed by drawing a pair of lines :—

(1) The Sun and Moon at the top.

(2) A pair of scales, a triśūla, a spear and a fish below.

The Vīraśikhāmaṇi and Mēṭṭuppaṭṭi prints are of the feet of the ascetic Sahajānandanātha.

The rock overhanging the platform contains an inscription (No. 47 of 1908) in Tamil characters of about the 14th century A.D. We are told that the sandals (*tiruvadinilai*) of Sahajānandanātha were cut by a certain Śelvañānaśambandar of Vikramachōlapuram. Sahajānandanātha is the author of the *Manōramā*, a commentary on the *Ānandalaharī*. In the colophon to this work he is described as the pupil of the ascetic Sachchidānandanātha, who, according to the *Cata'ogus Catalogorum*, was also the teacher of Vidyānandanātha, author of the Tantric work *Saubhāgyaratnākara*. As Vidyānandanātha is said to have been a native of the Tamil country (*Dravida-vishaya*) at the end of the *Saubhāgyaratnākara* (Dr. Hultzsch's *Reports on Sanskrit Manuscripts*, No. III. p. 59) it is not unlikely that his fellow disciple Sahajānandanātha also belonged to Southern India. The Sahajānandanātha, whose feet and sandals are engraved on the rock at Vīraśikhāmaṇi and Mēṭṭuppaṭṭi, is in all probability identical with the author of the *Manōramā* mentioned above. It may even be that he spent a considerable part of his life in the cavern at Mēṭṭuppaṭṭi, which, as I have already remarked, seems to have been converted into several rooms by putting up mud walls. The name *Tripurādēvī* which is engraved on the rock inside the cavern might have been cut at the instance of Sahajānandanātha, who was an exponent of the Tantric creed.

Indian and Javanese inscriptions in the National Museum at Copenhagen.

100. To the kindness of the Rev. E. Loventhal, the well-known numismatist of Vellore, I am indebted for estampages of two inscriptions in Kanarese characters and for a plaster-cast of another in the Northern alphabet. The stones on which these are engraved are now preserved in the National Museum at Copenhagen in Denmark. The two Kanarese inscriptions are said to be from Mysore and the third epigraph is apparently on the pedestal of an image from the island of Java. The latter begins with a symbol which is often taken to represent the mystic syllable *ōṁ*. It contains the Buddhist creed *Ye dhammā hetu pabhavā t[*e]sā[ṁ] hetu Tathāgat[o a]vada[* t], tesā[ṁ] cha yo nirodh[o] eva[ṁ] vādī Mah[ā]samano* 'whatever laws are produced from a cause, the cause of these the Tathāgata (*i.e.* Buddha) has expounded as well as the cessation of them (*i.e.*, the cause and the effect). This is the teaching of the great ascetic.' The image on whose pedestal the verse is found must, therefore, belong to Buddhism. The characters in which the verse is engraved belong to the Northern variety of the Indian alphabet and a comparison of it with that of other published inscriptions shows that it may belong to the 9th or 10th century A.D.

Buddhist image in Java.

Hoysaḷa kings Narasimha III. and Rāmanātha.

101. Of the Kanarese inscriptions, one is a *vīragal*, *i.e.*, a memorial tablet describing the death of a hero in battle, and belongs to the Hoysaḷa period. It was apparently a battle in which the brothers Vīra-Narasiṁhadēva III. and Rāmanātha were interested. From the inscription it is not quite clear if they were on opposite sides or on the same side witnessing a fight between two of their subordinates. But a certain Bereya-Daṇṇāyaka Rāhuta died in attempting to seize the elephants of a certain Māyi Sāhaṇi, son of Rēcheya Sāhaṇi of Mogavāḍa. Accordingly, the inscription has to be assigned to the second half of the 13th century A.D. The other Kanarese inscription is incomplete. It refers to an invasion of Sāḷaveya against some place which is not mentioned. Sāḷaveya is said to have been the general (*dalamukhya*) of the Sēuṇas. On this occasion a certain Yekkama distinguished himself by capturing a large number of horses. Sāḷaveya is, perhaps, identical with Sāḷuva-Tikkamadēva who is described as the commander of all the household troops of king Rāmachandra (*Bombay Gazetteer*, Vol. I, Part II, p. 529) of

The Sēuṇa general Sāḷuva-Tikkamadēva.

the Yādava family, which, according to Dr. Fleet, is more correctly called the Sēuṇa family (*ibid.* p. 511). In this case, the inscription would belong to the third quarter of the 13th century A.D.

Order—No. 574, Public, dated 17th July 1908.

The report, which has been perused with much interest by Government, will be recorded.

2. The Superintendent, Archæological Survey, will be requested to submit his views in regard to the conservation of the ancient monuments mentioned in paragraphs 6 and 7 of Part I of the report.

3. The attention of all Collectors, and especially of the Collectors of Tanjore and Chingleput, will be drawn to the remarks in paragraph 12 of Part I. The instructions which Government have from time to time issued in the matter will be found summarised on pages 4 and 5 of G.O. No. 190, Public, dated 13th March 1906.

4. The programme of work for the next field season is approved.

(True Extract)

J. N. Atkinson,
Ag. Chief Secretary

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle (with 35 copies).
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political Department.
,, the Government of India, Home Department } (with C.L.).
,, the Government of Burma (2 copies) } (with C.L.).
,, the Government of Ceylon } (with C.L.).
Editors' Table.

Government of Madras

PUBLIC DEPARTMENT.

G.O. No. 538, 28th July 1909

Epigraphy

Issuing orders on the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1908–1909.

READ—the following paper :—

Letter—from A. REA, Esq., F.S.A. (SCOT.), M.R.A.S., Superintendent, Archæological Survey, Southern Circle.
To—the Chief Secretary to Government.
Dated—(Camp) Ramathirtham, the 6th July 1909.
No.—539.

I have the honour to submit herewith the Annual Report on Epigraphy for the year 1908–1909 received from the Assistant Archæological Superintendent for Epigraphy to-day.

ENCLOSURE

Letter—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Chief Secretary to Government.
Dated—Ootacamund, the 2nd July 1909.
No.—241.

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1909.

PART I.

OFFICE ROUTINE.

M.R.Ry. Rai Bahadur V. Venkayya Avargal, M.A., having been appointed Epigraphist to the Government of India I, was promoted to the place of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, by Government Notification No. 617, Public, dated 10th November 1908, and assumed charge of the office on the afternoon of 26th November 1908. In consequence of my promotion the Senior and the Junior Sub-Assistants, Messrs. G. Venkoba Rao and K. V. Subrahmanya Ayyar, were, respectively, appointed to act for the Manager and the Senior Sub-Assistant, pending disposal by Government of certain proposals submitted by Mr. Venkayya regarding changes in the establishment of this office. The Junior Sub-Assistant's place, for which a Telugu graduate with some knowledge of Uriya was required, was advertised in the *Fort St. George Gazette* and applications were invited. No capable applicant, however, with the notified qualifications had become available for service till the end of March 1908. Mr. Venkoba Rao went on privilege leave for one month from 6th July to 6th August 1908. The office attender T. A. Ramakrishnan, who was confirmed in his place from 15th January 1908, applied for leave without allowances for one year from 1st December 1908, and the temporary vacancy thus caused was filled up by an outsider.

TOURS.

2. I started from Ootacamund on my inspection, copying and photographing tour with Mr. V. Madhuranayakam Pillai, probationary photographer, on 8th December 1908, and returned to headquarters on the 24th of March 1909. The appended diary shows that, of this period of about 3½ months' duration, I spent the major portion at Siddāpura (Mysore State) and Jaugada (Ganjām district) in taking fresh impressions of the Aśōka edicts, under orders of Government recorded in G.O. No. 627, Public, dated 10th August 1908. These impressions which were prepared in triplicate under my direct supervision were carefully examined and pasted and two good copies despatched to the Director-General of Archæology, Simla, for transmission to Professor Hultzsch, Halle, for his new and revised edition of Volume I.

of the *Corpus Inscriptionum Indicarum.* In consequence of this special duty I was not able to spare more than 2½ months to devote to places put down in the programme in the last *Annual Report* for the Assistant Superintendent's personal inspection; and within this short period, eight out of the thirteen places included in the programme were examined by me, as also six others not included in it. These latter were visited at the suggestion of and mostly in company with Mr. V. Venkayya, Epigraphist to the Government of India.

DIARY.

1908.

December 8th.—Started from Ootacamund to Coimbatore.
" 9th.—Halt at Coimbatore to visit Perur.
" 10th.—Started from Coimbatore.
" 11th.—Arrival at Bangalore.
" 12th.—Started from Bangalore.
" 15th.—Arrival at Tripurantakam breaking journey at Dronachalam and Markapur.
" 16th and 17th.—Halt at Tripurantakam.
" 18th.—Started from Tripurantakam.
" 19th.—Arrival at Guntūr by way of Markapur.
" 20th to 28th.—Halt at Guntūr, to visit Undavilli, Mangalagiri and Siripuram.
" 29th.—Started from Guntūr to Tenali and visited Vemur.
" 30th.—Started from Tenali.
" 31st.—Arrival at Madras.

1909.

January 1st.—Halt at Madras.
" 2nd.—Started from Madras.
" 3rd.—Arrival at Bellary.
" 4th and 5th.—Halt at Bellary.
" 6th.—Started from Bellary to Siddapura (Mysore State).
" 7th to 26th.—Halt at Siddapura.
" 27th.—Started from Siddapura to Bellary.
" 28th.—Halt at Bellary.
" 29th.—Started from Bellary.
" 30th.—Arrival at Madras.
" 31st to 8th February.—Halt at Madras. Accompanied the Government Epigraphist to visit the rock-cut cave at Pallavaram. Examined the inscriptions at Tiruvamur.
February 9th.—Started from Madras.
" 10th.—Arrival at Tirukkalukkunram.
" 11th to 15th.—Halt at Tirukkalukkunram. Accompanied the Government Epigraphist to Vayalur to examine the Pallava pillar *in situ* and inspected with him the rock-cut cave and the Vēdagirīśvara temple on the hill at Tirukkalukkunram. Secured copies of the inscriptions on the kitchen wall of the Bhaktavatsalēśvara temple, which was about to be pulled down for repair.
" 16th.—Started for Chingleput.
" 17th.—Halt at Chingleput to visit Tirupporur.
" 18th.—Started from Chingleput to Madras.
" 19th and 20th.—Halt at Madras.
" 21st.—Started from Madras.
" 22nd.—Arrival at Madura.
" 23rd and 24th.—Examined from Madura the Jaina remains on the hill at Kuppalnattam.
" 25th.—Halt at Madura.
" 26th.—Accompanied the Government Epigraphist to inspect the *Pañchapāndava* beds at Tiruparankunram.
" 27th.—Visited from Madura similar beds in the cavern on the hill near Alagarmalai.
" 28th.—Started from Madura.

1909.

March 1st.—Arrival at Madras.
,, 2nd.—Halt at Madras.
,, 3rd.— Started from Madras.
,, 5th.—Arrival at Berhampur breaking journey on the way at Rajahmundry.
,, 6th to 8th.—Halt at Berhampur.
,, 9th.—Started from Berhampur to Pandya (the nearest village to Jaugada).
,, 10th to 15th.—Halt at Pandya.
,, 16th.—Started from Pandya.
,, 17th.—Arrival at Berhampur.
,, 18th.—Started at Berhampur to Vizagapatam.
,, 19th.—Halt at Vizagapatam. Secured copies of some Telugu, Tamil and Arabic inscriptions.
,, 20th.—Started from Vizagapatam.
,, 21st.—Arrival at Madras.
,, 22nd —Halt at Madras
,, 23rd.—Started from Madras.
,, 24th.—Returned to Ootacamund.

TOURS OF THE ESTABLISHMENT.

3. The remainder of the programme for the year was worked out by my two Assistants Messrs. Venkoba Rao and Subrahmanya Ayyar. They visited in all about 49 villages, of which more than half were places not included in the programme. This divergence was due mostly to urgent reports from District Officers about temples threatened to be pulled down for repair, to special tours undertaken at the instance of scholars interested in South-Indian Epigraphy and to local information about spots of particular historical interest in the neighbourhood of the village under inspection. Mr. Venkoba Rao whose special tour in the Bastar State had not ended by 31st March 1908 (vide *Annual Report* for 1907–1908, Part I, paragraph 3) returned to Ootacamund about the middle of April after visiting 14 villages situated at long distances from each other, in a wild country almost impossible of access, but for the kind assistance rendered by Rai Bahadur Panda Baijnath, B.A., the Diwan of the Bastar State. On a report received from the Collector of Tanjore, Mr. Venkoba Rao started again on the 6th of August 1908 to copy the inscriptions at Kōvilūr and Tirunaraiyūr which were threatened with destruction and returned to Ootacamund on the 27th August, only to start once more on the 3rd September 1908 to Koḍavalu in the Godavari district in order to prepare impressions for Dr. Sten Konow, of an important Andhra inscription recently discovered in a rock-cut well on the hill, by the Superintendent, Archæological Survey, Madras. From Koḍavalu he came back on 14th September 1908 and started on his regular tour on 23rd October 1908 continuing it till the 28th of February 1909. The Junior Assistant Mr. Subrahmanya Ayyar commenced his tour on 16th September 1908 and returned to headquarters on 9th December 1908.

The total number of inscriptions collected during the last field season by the establishment and myself including those copied in 1907–08 but omitted from last year's report, amount to nearly 735, of which I propose to carry over to the next year about 75 from Koḷumam and Komaraliṅgam in the Coimbatore district which are not yet ready for examination. Appendices B and C contain a list of the 660 inscriptions critically examined this year. The historical value of the more important ones among them is discussed in Part II below.

THE YEAR'S WORK.

4. As usual the drawing up, checking of entries and correcting proofs of the *Annual Report* for 1907–08 occupied Mr. Venkayya and the establishment till about the middle of June. Tentative transcripts were prepared during the year of nearly 350 stone inscriptions. Mr. R. Sewell, I.C.S. (retired), having kindly consented to continue the disinterested and scholarly work of the late Professor Kielhorn by contributing to the *Epigraphia Indica* the results of his calculations

of Chōla and Pāndya dates with astronomical details, 25 of the former and 13 of the latter were transcribed and translated for him and despatched in October 1908. Four of the copper-plates included in Appendix A of the *Report* for 1907–08 together with five others of the previous years' collections were put back into their proper rings before soldering, and were labelled and sent to the Madras Museum for deposit, with the permission of the owners or officers who were in charge of their disposal. A note on the history of the Chingleput district was drawn up by Mr. Venkayya for G.A.D. Stuart, Esq., I.C.S., for the revision of the *District Gazetteer.* The translation of the Pālaiyūr plates (vide Part I, paragraph 4 of the last year's *Annual Report*) was completed and sent to the Vicar through the Divisional Officer, Palghaut. The alphabetical index to Vol. IX of the *Epigraphia Indica*, which under orders of Government is to be prepared by this office, has advanced up to the end of Part IV. An article on two Nolamba records of the 9th century A.D. was drawn up by me for the *Epigraphia Indica* and is almost ready for despatch. Mr. K. V. Subrahmanya Ayyar, B.A., sent the manuscript of his paper on the Mannarkoyil inscription of Sundara-Chōla-Pāndya, to the Government Epigraphist for publication in the same journal.

5. An important piece of work done during the year, was the examination of certain coin collections consisting of some rare and interesting specimens. Edgar Thurston, Esq., Superintendent, Government Museum, Madras, very kindly sent on 14th August 1908 a collection of sixty-four gold coins "recently found in the Gajapatinagaram taluk of the Vizagapatam district." With one single exception these were found to be allied to the four coins of a somewhat slightly different type discovered some years ago by Mr. Fawcett, while he was the Superintendent of Police in the Ganjam district and figured by Professor Hultzsch on plate ii facing page 322 of the *Indian Antiquary*, Vol. XXV (Nos. 30 to 33). As the Professor has assigned these latter to the Eastern Ganga king Anantavarma-Chōdaganga who ascended the throne in A.D. 1077–78 and ruled for nearly 72 years (vide *Annual Report* for 1895–96, paragraph 20), we may have to attribute the coins sent by Mr. Thurston which bear the same legend and similar symbols also to Anantavarma-Chōdaganga. In this case the find would be a very important one as it gives thirteen different regnal years of the king, ranging between his 2nd and 34th years, during which these coins must certainly have been minted. Still another interesting discovery has been one of sixty-eight copper coins and one gold coin from Bajjannakonda and Yettikonda in the Anakapalle tāluka of the Vizagapatam district, by Mr. Rea, Superintendent, Archæological Survey, Madras. This was also sent by Mr. Thurston for examination on 20th October 1908. Some of the copper coins in the collection bore on their obverse the distinct legent *Vishamasiddhi* and were, accordingly, assigned to the Eastern Chālukya king Vishnuvardhana I. who had the surname Vishamasiddhi and reigned from A.D. 615 to 633 (*Ind. Ant.*, Vol. XX, p. 95). The rest of the copper coins bore on their obverse sides the figure of a lion and on their reverse, that of a vase. Such coins are, in the opinion of Sir Walter Elliot, to be attributed to the Pallavas. Mr. Venkayya in his reply to Mr. Thurston regarding these coins said: "If these copper coins are to be attributed to the Pallavas, it may be that Vishnuvardhana adopted with some alteration the Pallava coinage after he took possession of their dominions. He must have substituted the 'double trident' for the 'vase' of the Pallava coinage. It is worthy of note that the lion was the crest of a family of kings whose dominions lay in the modern Godavari district (*Epigraphia Indica*, Vol. IV., p. 194; and No. 3 on plate facing p. 244 of the same volume)." A single one among these is, however, of a unique type and deserves special notice. While marked with the symbols of the vase and the lion as the others, it bears in archaic characters of about the 4th or 5th century A.D. a legend which Mr. Venkayya tentatively read *Srīkamta.* No published coins with this legend are traceable in the catalogues at my disposal. The gold coin is, of all, the most important one of the Bojjannakonda find. I quote Mr. Venkayya's remarks on this coin *verbatim*: "It belongs to the Gupta dynasty of Magadha whose original capital was Pātaliputra, the modern Patna. This is perhaps the only coin of the dynasty found so far in the Madras Presidency. The coin belongs to the reign of Samudragupta who was the most powerful king of the Gupta dynasty. According to Mr. V. A. Smith (*Early History of India*, second edition, p. 267) Samudragupta's accession took place in A.D. 326 and he reigned until 375 A.D. Samudragupta claims to have conquered Pithapuram

in the Gōdāvari district and to have extended his military operations so far south as Conjeeveram in the Chingleput district. The Gupta era whose first year was equivalent to 320–1 A.D. appears to have been current in the Ganjām district in the 7th century A.D (*Epigraphia Indica*, Vol. VI, p. 143). Consequently, the influence of the Gupta dynasty may be supposed to have extended into the Vizagapatam district. Of course this single coin of the Gupta dynasty cannot prove much, because the particulars of its discovery are not known. It is just possible that the coin found its way by accident into the Vizagapatam district at a later period. This seems to be confirmed by the fact of the coin being worn considerably on the margin as will be seen by a comparison of it with the specimens figured by Mr. V. A. Smith (*Catalogue of Coins in the Indian Museum, Calcutta*, Plate XV facing p. 106). The coin discovered by Mr. Rea appears to be comparatively rare as this particular type is neither figured nor described by Mr. Smith in the catalogue mentioned above. It seems to be a combination in one coin of the two types described by Mr. Smith as the "archer" and "spearman" types. The obverse resembles No. 8 ('archer' on plate XV facing p. 106) of the same catalogue. But the bow which is quite clear on the latter is partly worn on our coin, the bowstring alone being seen. Besides what remains of the legend round the margin looks like *Samaraśa* . . . . *t* [i] which is found on the obverse of No. 6 on the same plate ('spearman'). The reverse resembles that of No. 8 ('archer') but bears the legend *Parākrama* (found on the 'Spearman' type) instead of *Apratiratha* (of the 'archer' type)." A set of six coins picked up by the Executive Engineer, Kurnool division, in the villages of Atmakur and Siddapur were kindly forwarded to me by J. W. Hughes, Esq., I.C.S., Collector of Kurnool. Three of these bore legible symbols on their obverse sides of a kneeling Garuda with wings spread out. Their reverse sides were worn and did not show any legends. The close similarity, however, of the Garuda symbol on these coins with those on the coins figured and described by Professor Hultzsch on plate ii facing p. 308 of *Indian Antiquary*, Vol. XX (Nos. 28*a* and 28*b*), suggested to me that the coins have to be attributed to either of the two Vijayanagara kings, Krishnarāya (A.D. 1509 to 1529) or Sadāśivarāya (A.D. 1543 to 1567). At Jaugada in the Ganjam district I purchased from the villagers two copper coins which they stated to have found while ploughing in the fields round the Jaugada hill. These bear on one side a rude standing figure with the left arm raised and the right arm hanging down, the reverse exhibiting a similar rude figure with a crescent on its left side (legible only on one of the two coins). Evidently they are of the type figured by Mr. V. A. Smith in his *Catalogue of Coins in the Indian Museum, Calcutta*, Plate XIV facing p. 92 (No. 14) and attributed by him to the kings of Kaliṅga (Purī and Ganjam), of the 4th or 5th century A.D. These specimens from Jaugada will be presented to the Madras Museum if they are not in the collection there.

6. The photographer prepared five prints of each of the 93 plates included in Appendix D. of the last *Annual Report* and varnished the negatives for despatch to the Archæological Museum at Simla. He also prepared 'black line' drawings of the pencil sketches which he had taken on tours under instructions from the Assistant Superintendent for Epigraphy. These latter will also be forwarded to the Director-General for eventual insertion, wherever necessary, in his publications.

CONSERVATION.

7. J. P. Bedford, Esq., I.C.S., Collector of Tanjore, wrote on the 12th June 1908 that the trustee of the Mantrapurīśvara temple at Kōvilūr had proposed to demolish the temple and to rebuild it. Copies of inscriptions on the shrine and the *maṇḍapas* of the temple were promptly secured. It being gathered from public report that the Siva temple at Tirunaraiyūr in the Kumbakōṇam taluk was likely to be repaired the Collector was addressed and requested to stop any attempts in that direction till the inscriptions could be copied in August 1908. The request was very gladly responded to. An inscription at Kōḍikkarai in the Tirutturaippūṇḍi táluka, which is written in *Marāthi* characters and belongs to the time of Tulajāji-Mahārāja, son of Pratāpasiṁha-Mahārāja of the Tanjore family, was copied at the suggestion of the Collector (vide his letter No. 5883, dated 24th October 1908) and recommended for conservation as being one of the few monuments of the latest of South-Indian kings

who patronised Sanskrit literature. News of repairs to the temples of Idumbavānam and Tirukkāravāśal in the Tirutturaippūndi and Negapatam taluks of the Tanjore district having been reported, Mr. Venkayya wrote to Mr. Bedford to stop the demolition till all the inscriptions were copied. But before the Collector could take any action in the matter, the work of demolition had reached an advanced stage. What remained still of the mutilated and deranged inscribed stones in these two villages were, however, copied by the Junior Sub-Assistant in November 1908. In order to avoid the recurrence in future of any such unauthorised demolition, Mr. Bedford warned the Munsifs of the two villages for not having promptly brought to the notice of the Tahsildar the intended demolition and ordered the publication in the *District Gazette* once a year of the following circular :—

" As per instructions contained in G O. No. 43, Public, dated 16th January 1904, all village officers are informed that they should bring to the notice of the Tahsildars of their taluks, any intended destruction, demolition or repair of ancient buildings, monuments, etc , containing inscriptions."

If a similar course is adopted by the Collectors of other districts, the moral obligation of maintaining and preserving ancient monuments and the fear of the displeasure of Government if that part of their public duty is not properly done, will be brought home to village officers and vandalism of the type that occurred in Idumbavānam and Tirukkāravāśal will at least be reduced to a minimum, if it does not altogether disappear.

8. A list of stone inscriptions in the temples at Kolumam and Avanāśi were forwarded by the Collector of Coimbatore. The former were copied by Mr. Venkoba Rao together with those in the neighbouring village of Komaralingam about the end of December 1908. In this latter place Mr. Venkoba Rao secured the first and last of the copper-plates of Ravidatta published by Dr. Fleet in *Indian Antiquary*, Vol. XVIII, pp. 362 to 369. The middle plate and the plain ring on which the plates were strung, are reported to have been lost. Although the inscription on these plates has been pronounced by the editor to be " a worthless document utterly useless for any historical purposes", yet, as an epigraphical curiosity of about the 8th century A.D., it deserves to be preserved in the Madras Museum. I shall, therefore, send the Plates for deposit along with the others included in Appendix A to the Superintendent, Government Museum, in due course.

9. It being rumoured that the Jñānapurīśvara temple at Tiruvadiśūlam was about to be repaired by the Nāttukōttai Chettis, the Collector of Chingleput was requested to persuade the temple authorities to postpone the intended repairs till the temple was inspected by the Archæological Department. But before the rumour could develop into a fact I am glad to report that the inscriptions on the temple at Tiruvadiśūlam have all been copied.

10. To the kindness of Mr. Rea, Archæological Superintendent, Madras, is due the find of the valuable Pallava record in the Vyāghrapurīśvara temple at Vāyalūr to which and to some others in the same temple he invited the attention of this office in his letter No. 732, dated 23rd July 1907.

11. Among the monuments visited by me during this field season I would recommend the following for conservation :—

(1) The cavern with *Pañchapāndava* beds on the eastern slope of the hill at Tiruparankunram near Madura and similar beds behind the Sikandar mosque on the top of the same hill ;

(2) the Alagarmalai cavern with *Pañchapāndava* beds, midway between Alagarmalai and Kidārippatti ;

(3) the Pallava rock-cut temple at Old Pallāvaram now used as a place of Muhammadan worship. It does not appear to have been already included under conserved monuments ;

(4) the rock-cut shrine called *Orukal-mandapa* on the hill at Tirukkalukkunram ;

and (5) the Jaina sculptures on the hillock at Kuppalnattam.

A description of these ancient monuments of much historical interest will be found in Part II. of this report.

No. 538, Public, 28th July 1909

TAMIL NADU STATE ... OF ARCHAEOLOGY LIBRARY, Acc No. Date 9612 MADRAS-28.

Publications.

12. No publications were issued from this office in the course of the current year, besides the *Annual Report* on Epigraphy for 1907–08. The scheme for continuing the future volumes of *South-Indian Inscriptions* has been already referred to by Mr. Venkayya in the report for 1907–08, Part I, paragraph 11. In consultation with him I intend to bring out a volume, purely of such Kanarese, Telugu and Sanskrit inscriptions, as would be of immediate interest to students of South-Indian history.

Contravention of Standing Orders.

13. The only case that I would notice under this head is the demolition of the kitchen in the Bhaktavatsalēśvara temple at Tirukkaḻukkuṉṟam without any notice to me. Fortunately, I was there in time to secure the few Pāṇḍya and Vijayanagara inscriptions on a wall which was about to be demolished. The trustees, however, assured me that they had obtained the permission of the Collector to pull down the walls on which there were no inscriptions but to retain the rest.

Office Library.

14. The following additions were made to the office library during the year under review :—

Epigraphia Indo-Moslemica.
Pamphlet on Rabies and Anti-rabic Treatment (2 copies)—Major Lamb.
Indian Sculpture and Painting—E. B. Havell.
Mediæval Singhalese Art—A.K. Coomaraswamy.
Orientalische Bibliographie, Vol. XX, Part III.
Do. Vol. XXI, Part I.
Annual Report of the Archæological Survey, Frontier Circle.
Do. do. Western ,,
Do. do. Eastern ,,
Do. do. Northern ,,
Do. do. Burma ,,
Do. do. Southern ,,
Do. do. Mysore ,,
Annual Report of the Director-General of Archæology for 1904–05.
Indian Antiquary Vol. XXXVII (January to December 1908).
Madras Supplement to the Civil Service Regulations, Third Edition.
The Journal of Indian Art and Industry No. 104.
Do. do. ,, 105.
Mountain Panoramas from the Pamirs and Kwen Lun—Stein.
The Imperial Gazetteer of India, Vols. V to XXIV.
Do. Indian Empire, Vol. II.
Do. Mysore and Coorg.
Do. Provincial series—Madras, Vols I and II.
District Gazetteer—Malabar and Anjengo, Vol. I.
The Government Servants' Conduct Rules, 1904.

Annual Expenditure.

15. Subjoined is the statement under main heads of the expenditure of the Assistant Archæological Superintendent for Epigraphy during 1908–09 :—

	RS.	A.	P.
Assistant Archæological Superintendent .	4,750	0	0
Establishment	5,384	4	3
Assistant Superintendent's travelling	1,168	2	0
Establishment travelling	1,592	5	0
Contingencies	2,041	10	4
Total ..	14,936	5	7

16. Inscriptions copied at the following villages are registered in Appendices B and C :—

I. *Chingleput district*—Māṅgāḍu, Tiruvaḍiśūlam, Pallāvaram, Vāyalūr, Tirukkaḷukkuṉṟam, Tiruppōrūr and Tiruvāmūr.

II. *Ganjām district.*—Jaugaḍa.

III. *Gōdāvarī district.*—Koḍavalu.

IV. *Madura district.*—Tirupputūr, Śōḷapuram, Kuḷḷapuram, Māṇūr, Poruḷūr, Tēvattūr, Kuruvitturai, Koṅgar-Puḷiyaṅguḷam, Tiruparaṅkuṉṟam, Aḻagarmalai, Kuṉṉakkuḍi and Kuppālnattam.

V. *Kurnool district.*—Tripurāntakam.

VI. *Guntur district.*—Uṇḍavilli, Siripuram and Vēmūr.

VII. *Coimbatore district.*—Sirkār-Periyapāḷaiyam and Paraṅjērvaḷi.

VIII. *North Arcot district.*—Vaḷuvūr, Vēḍāl and Nerkuṇam.

IX. *South Arcot district.*—Neyvaṇai.

X. *Nellore district.*—Mallam, Pantraṅgam and Gūḍūr.

XI. *Malabar district.*—Kāvaśēri.

XII. *Tanjore district.*—Tirunaraiyūr, Kōvilūr, Aḻagādriputtūr, Āṇḍāṉkōyil, Tirukkaḷittaṭṭai, Tiruvīḻimiḻalai, Kōṉērirājapuram, Tirukkāravāśal and Kōḍikkarai.

XIII. *Tinnevelly district.*—Karivalamvandanallūr and Śaṅkaranainārkōyil.

XIV. *Trichinopoly district.*—Tiruppaṭṭūr, Tiruvāṉaikkāval, Tiruppālātturai and Uyyakkoṇḍāṉ-Tirumalai.

XV. *Vizagapatam district.*—Vizagapatam.

XVI. *Pudukkōṭṭai State.*—Poṉ-Amarāvati.

XVII. *Mysore State.*—Śiddāpura.

XVIII. *Bastar State.*—Barasūr, Bhairamgarh, Chapka, Dantēwāra, Doṅgar, Gaḍia, Kuruspāl, Nārāyaṇapāl, Sunarpāl and Tīrathgarh.

XIX. *Kaṅker State.*—Kaṅker.

XX. *Central Provinces.*—Balōd, Sihāwa and Sorar.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1909–10.

[*N.B.*—Places proposed to be visited by the Assistant Superintendent himself are printed in italics. The entries in column 4 " Nature of archæological remains " are based on Mr. Sewell's *List of Antiquities*, Vol. I, reports received from District Officers or local enquiry made during the last tour.]

Number.	Name of village.	District.	Nature of archæological remains or the work proposed to be done.
1	Āḍaṉūr ..	Tinnevelly.. ..	On the wall and steps of the Ādiliṅgasvāmin temple is an inscription in Telugu and Kanarese characters.
2	Aḻagarmalai	Madura	Brāhmī inscriptions.
3	Āḻvār-Tirunagari ..	Tinnevelly ..	" A Vishṇu temple of considerable size and antiquity and several inscriptions." Birthplace of a Vaishṇava saint.
4	Avanāśi ..	Coimbatore.. ..	" An old Śiva temple with inscriptions."
5	Āvulapalle ..	North Arcot ..	" Some temples " and " an inscription in old Tamil characters."
6	Āykkuḍi	Tinnevelly ..	Rock inscriptions.
7	Bhīmagānipalle	North Arcot ..	" On a rock 400 yards west of the village is an illegible inscription."
8	Bodagulo	Ganjam ..	Inscription on a stone in the Boirani-Kallikota road.
9	Bukkāyapalle ..	Cuddapah ..	A big slab with inscriptions.
10	Chalamaṅgalam ..	North Arcot ..	An inscribed slab and a temple full of inscriptions.
11	Chikkatimmanahaḷḷi ..	Salem ..	" An ancient Śiva temple with many inscriptions."
12	Conjeeveram ..	Chingleput ..	To prepare fresh impressions of the Pallava inscriptions for republication by Professor Hultzsch in the Epigraphia Indica.
13	Durgi ..	Guṇṭūr ..	" A village full of interesting remains. Several inscriptions."
14	Edirkōṭṭai	Tinnevelly ..	" West of the village on a rock is a long illegible inscription."
15	Edūru	North Arcot ..	An old Śiva temple full of inscriptions.
16	Errapalle	Cuddapah ..	A stone built into a well near the village is reported to contain an inscription.
17	Gurizāla ..	Guṇṭūr ..	" Four ruined temples, and three in present use, all ancient ones " with inscriptions.
18	uṭṭapalle.. ..	North Arcot ..	" An inscription and a carved figure."
19	Gaunādipu tūr ..	Coimbatore ..	" An old Śiva temple said to have been built by one of the Chōḷa kings."

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1909-10—*cont.*

Number.	Name of village.	District.	Nature of archæological remains or the work proposed to be done.
20	Kārempūdi ..	Guntūr ..	"Several inscriptions."
21	Kārkudi	Salem ..	"An old Śiva temple with many inscriptions in Tamil and Grantha characters."
22	Karshaṇapalle ..	North Arcot ..	Contains many slabs with pictures of heroes on them.
23	Kayattār	Tinnevelly.. ..	"A fine old Vishṇu temple in ruins" with inscriptions; "also an ancient Śiva temple."
24	Kīlavaḷavu ..	Madura ..	Examination in situ of an ancient rock inscription.
25	Kīlpaṭla ..	North Arcot ..	Reported to contain many Tamil inscriptions.
26	Kōṇērirājapuram	Tanjore	An ancient temple with many inscriptions.
27	Koṅgar-Puliyaṅgulam	Madura	Jaina sculptures.
28	Kōvilūr	North Arcot ..	A big temple with inscriptions.
29	Kunnakkudi	Madura	Rock-cut temples.
30	Kunnattūr	Chingleput ..	"An ancient Śiva temple with inscriptions."
31	Kūrmāyi	North Arcot ..	A ruined temple of Vishṇu full of inscriptions.
32	Kūvam ..	Chingleput ..	"An old Śiva temple with many inscriptions in Tamil, Telugu, Nāgarī and Grantha."
33	Lakkavarapukōṭa	Vizagapatam ..	"Three ancient temples" and "some inscribed slabs."
34	Lēpāka ..	Cuddapah	"An old Vishṇu temple, partly ruined, with several inscriptions in Grantha and Telugu."
35	Lōtugedda	Vizagapatam ..	Reported to contain inscriptions.
36	Mācharla	Guntūr	"Capital city of the Palnāḍ heroes."
37	Maduramaṅgalam ..	Chingleput ..	"An old Vishṇu temple with some inscriptions."
38	Manalūr	Tanjore	"An old Vishṇu temple, with inscriptions."
39	Maṇḍapalle ..	Cuddapah	"An old temple of Śiva with Grantha inscriptions."
40	Mānūr	Madura	Reported to contain inscriptions.
41	Māranēri	Tinnevelly	"A very old Śiva temple with inscriptions."
42	Mōdugalapalle ..	North Arcot ..	"On a rock to the west of the village are four inscriptions."
43	Nēlapalle	Do. ..	Six slabs with pictures of heroes on them.
44	Olakkūr	South Arcot ..	"At the foot of a steep hill west of the village are several stones with inscriptions."
45	Perumānāḍu ..	Pudukkōṭṭai State ..	Reported to contain inscriptions.
46	Potapi	Cuddapah	Capital of family of local chiefs.
47	Pōlumāmbaṭṭi ..	Coimbatore	"Two temples with inscriptions said to be unreadable."
48	Pūjagānipalle ..	North Arcot ..	"An inscription on a rock."
49	Rāyachōṭi	Cuddapah	A Tamil inscription.
50	Rājaśiṅgamaṅgalam ..	Madura	"An old Śiva temple said to have been built by Varaguṇa Pāṇḍiyan: and an old Vishṇu temple."
51	Siddhaliṅgam ..	South Arcot ..	"An old Śiva temple with many inscriptions."
52	Śōlapuram ..	Coimbatore ..	Reported to contain inscriptions.
53	Do. ..	Tinnevelly ..	"Two old temples dedicated to Śiva and Vishṇu in each of which are inscriptions."
54	Sōma a ..	North Arcot ..	On a rock is an inscription in Telugu. A "copper-plate grant with a private individual."
55	Śrīvāñjiyam ..	Tanjore	"An old Śiva temple."
56	Suttamalli	Tinnevelly ..	"An old Śiva temple with inscriptions on the walls."
57	Tāyanūr ..	South Arcot ..	"An old deserted Śiva temple with many inscriptions."
58	Teṅkarai	Madura ..	Several Pāṇḍya inscriptions and one of Rajaraja I.
59	Teṅkāśi	Tinnevelly ..	"A very old Śiva temple with several inscriptions."
60	Tiruchendūr ..	Do. ..	"Excellent sculpture and a number of inscriptions."
61	Tiruchchattimuttam	Tanjore	"An old Śiva temple."
62	Tiruchchirai	Do.	"An old Vishṇu temple with inscriptions."
63	Tirukachchūr	Chingleput ..	"Two old Śiva temples with many inscriptions."
64	Tiruppattūr	Salem	Tamil inscriptions in two temples.
65	Tiruvaraṅgulam	Pudukkōṭṭai State ..	Reported to contain inscriptions.
66	Uppunelli	North Arcot	A place where a battle appears to have been fought in ancient times.
67	Urkāḍ	Tinnevelly ..	Reported to contain inscriptions.
68	Vaḍapaḷaṅgy ..	Madura ..	Pañchapāṇḍava beds.
69	Valivalam	Tanjore ..	Reported to contain a very ancient temple.
70	Vēmbaṅguḍi ..	Madura ..	"Near the tank of this village is a stone fixed in the ground, having inscriptions on its four sides."
71	Voṇṭimiṭṭa	Cuddapah	Reported to contain inscriptions.

APPENDIX

A.—LIST of copper-plates examined during 1908-1909.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Treasury Deputy Collector, Trichinopoly (in 1899).			Śaka 1098 and Kaliyuga 4421, Sarvadhāri (wrong).	Tamil	Deposited in the Madras Museum.		Probably a forgery. Refers to the defalcation of four lacs of rupees by two Ācbāris and to its recoupment by the community to which they belonged.
2	Mr. Hiralal ..		Mahārāja Bhīmasēna ..	..	Sanskrit ..	Returned to Mr. Hiralal.	Mr. Hiralal in Epigraphia Indica.	
3	Kanchana Nagabhushanam Nayudu.	E. Chālukya.	Guṇaka Vijayāditya III ..		Do. ..	Returned to the owner through the Tahsildar, Ellore.	Professor E. Hultzsch in Epigraphia Indica.	See below Part II, paragraph 61.
4	The District Judge, Ganjām (in 1898).				Telugu ..	To be deposited in the Madras Museum.	..	
5	The Collector of Kistna (in 1902).	E. Chālukya.	Taḍa II ..		Sanskrit ..	Do.	Professor E. Hultzsch in Epigraphia Indica.	See below Part II, paragraph 64.
6	Do.	Reḍḍi ..	Pedda Kōmaṭi-Vēma ..	Śaka 1334, Nandana.	Sanskrit and Telugu.	Do.		Gift of the village of Ālapāḍi in Velanāṇḍu to a certain Viśvēśvara.
7	Do.	Vijayanagara	....	..	Sanskrit ..	Do.	..	Incomplete.
8	(Mr. Sewell's Lists of Antiquities, Volume II, page 13, No. 84.)	E. Chālukya.	Amma II Vijayāditya ..	..	Do. ..	Do.	Professor E. Hultzsch in Epigraphia Indica.	See below Part II, paragraph 60.
9	Chidambara Ayyar, Koḷumam.		Ravidatta ..		Do. ..	Do.	..	Published in Ind. Ant. Vol. XVIII, pp. 362 to 369. The ring and the middle plate are lost.
10	G. V. Apparao Pantulu ..	E. Chālukya?	Kōkilivarma-Mahārāya ..		Do. ..	To be returned to the owner.		See below Part II, paragraph 58.
11	Do. ..	Do.	Kakuli-Mahārāja		Do. ..	Do.		Do. do.
12	Do. ..	E. Chalukya.	Maṅgi-Yuvarāja II		Do. ..	Do.		Do. do 59.
13	Do. ..	Do.	Kokuḷi-Vikramāditya-Bhaṭṭāraka.		Do. ..	Do.		Do. do.
14	Do. ..	Do.	Chālukya-Bhīma I. ..		Do. ..	Do.		Do. do. 62.
15	Do. ..	Vishṇukuṇḍin.	Indravarman		Do. ..	Do.		Do. do. 65.
16	Do. ..	E. Gaṅga ..	Vajrahasta III ..	Śaka 967 ..	Do. ..	Do.		Do. do. 66.

B.—Stone inscriptions copied in 1908 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
51	On the south wall of the central shrine in the Brahmapurīśvara temple at Valuvur.	Chōḷa ..	Tribhuvanachakravartin Ku[lōttu]ṅga-Chōḷadēva '[who was pleased to take] Madura and the crowned head of the Pāṇḍya.'	[2]7th year ..	Tamil ..	Gift of money for 6 lamps to the temple of Āḷuḍaiyār [Tiruva]-yaniśuram-Uḍaiyār at Vaḷugūr in Irumbēḍu-nāḍu [a district] of Veṅkuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḷa-maṇḍalam.
52	On the same wall ..			Kshaya ..	Do. ..	Damaged. Gift of land.
53	Do. ..	Vijayanagara ..	Vīra-Viruppaṇṇa-Uḍaiyar ..	Pram[ō]da ..	Do. ..	Incomplete. Mentions Śembiya-daraiyar and Ponnaṅgaṭṭi Gaṅgē-yar.
54	On the north, west and south walls of the same shrine.		Ravivarman alias Tribhuvanachakravartin Kulaśēkharadēva.	5th year ..	Do. ..	Records the gift of the village of Śāttanūr in Irumbēḍu-[nāḍu] [a district] of Veṅkuṉṟa-kōṭṭam, by the villagers of Chaḷuk-kippaṟṟu, to the temple of Tiru-Ayaniśuramuḍaiya-Nāyaṉār.
55	On the east wall of the maṇḍapa in front of the same shrine.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	23rd ,, ..	Do. ..	Gift of 22½ kāśu by a devotee for burning 4¼ lamps in the temple of Tiruvayaṉiśvaramuḍaiya-Nāyaṉār at Vaḷugūr. Mentions a certain Kākku-Nāyaka-bhaṭṭāra alias Nārppattennāyira-bhaṭṭa.
56	On the same wall ..	Do. ..	Vīrarājēndradēva ..	7th ,, ..	Do. ..	Gift of paddy to the same temple for offerings at the early morning service (tiruppaḷḷi-eḻichchi) by a native of Ārpākkam in Māgaṉal-nāḍu, a subdivision of Kaliyūr-kōṭṭam in Jayaṅgoṇḍa-Chōḷa-maṇḍalam.
57	On the south wall of the same maṇḍapa ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	17th ,, ..	Do. ..	Gift of 32 cows and one bull for a lamp by Śeṅgēni Vīrapperumāḷ alias Kulōttuṅgachōḷa Śambu-varāya.
58	On the same wall ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	17th ,, ..	Do. ..	Gift of taxes in the village of Puravarinallūr for offerings and repairs by Śeṅgēni Vīrarākkada Śambuvarāya who styles himself a Pallava.
59	Do. ..	Do. ..	Tribhuvanachakravartin Tribhuvanavīra-dēva.	38th ..	Do. ..	Gift of money for a lamp by Puttoḷāṉ Periyāṉ Śambuvarāya-Pallavaraiyaṉ.
60	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	17th ,, ..	Do. ..	Gift of two lamps by Ammaiappa. Śāvaka and others.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
61	On the west wall of the same maṇḍapa ..			Prabhava	Tamil ..	Refers to an earlier transaction whereby the two persons mentioned in No. 63 got certain lands as a free-gift from the temple. The relinquishment of these lands back to the temple in the year Pramōdhūta (Pramōda) and the receipt of money in return are also recorded.
62	On the north wall of the same maṇḍapa ..	Vijayanagara ..	Bhūpati-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar	Śaka 1332, Vikṛita.	Do. ..	Purchase of land for the temple by the Sthānattār and the Kaikkōḷar of Vaḷugūr alias Kalikaḍin[da]śōḷa-nallūr
63	On the same wall ..	Do. ..	Śirigirinata-Uḍaiyar, son of Vīra-Vijaya-Bhūpatirāya.	Śaka [1348], Viśvāvasu.	Do.	Damaged. Mentions Vaḷugūr alias Kalikaḍinda-śōḷanallūr.
64	On the south wall of the maṇḍapa in front of the Kāmaresavalli-ammaṉ shrine in the same temple.	Do. ..	Sadāśivadēva-Mahārāya ..	Vibha[va] . ..	Do.	Much damaged. Mentions Kṛishṇappa Nāyakkaraiyaṉ.
65	On the west wall of the prākāra of the same temple.				Do.	Much damaged. Seems to fix the taxes on looms, etc., payable by the residents (of Vaḷuvūr ?).
66	On the same wall ..	Vijayanagara ..	Achchutayyadēva-Mahārāya, son of Vīra-pratāpa-Narasiṅgadēva.	Śaka 1460, Hēvilambi.	Do. .	Damaged. Narasiṅgadēva receives the Sāḷuva titles Mēdinimīśara, Gaṇḍa-kaṭṭāri and Sāḷuva.
67	On the south wall of the same prākāra ..			Sarvadhārin ..	Do. ..	In modern characters. Appears to record a compact (iśai-vōlai) entered into by the villagers of Vaḷugūr in connexion with an unknown offence committed by a certain Mīnavarāyar. Mentions Taṇḍaga-nāḍu.
68	On the slab set up near the sluice of the tank in the same village.	Gaṅga-Pallava ..	Nṛipatuṅgappōttaraiyar ..	[6]th year	Do ..	Records the construction of the sluice (tūmbu) by a private person. The village is called Vaḷagūr.
69	On the south wall of the central shrine in the Nīlakaṇṭhēśvara temple at Vedal.	Pāṇḍya ..	Kōnērimēlkoṇḍāṉ Jaṭāvarman Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	13 + 3rd year ..	Do.	Gift of land to the temple of Karaik-kaṇḍīśuramuḍaiya-Nāyaṉar at Viḍāl in Viḍār-paṟṟu alias Vikrama-Pāṇḍya-vaḷanāḍu, a district of Veṅkuṉra-kōṭṭam in Jayaṅgoṇḍa-Chōḷa-maṇḍalam.
70	On the same wall	Chōḷa ..	Kulōttuṅga-Chōḷadēva	12th year	Do. ..	Unfinished.
71	Do.	Do. ..	[Chak]ravartin Rājādhirājadēva	5th „	Do. ..	Do.
72	On the west wall of the same shrine ..	Pāṇḍya ..	Kōnērimēlkoṇḍāṉ Jaṭāvarman Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	13 + 3rd year ..	Do. ..	Do.
73	On the same wall ..	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	27th year	Do. ..	Gift of the village of Śiviṟṟi by the inhabitants of Teḷḷāṟṟuppaṟṟu to the temple mentioned in No. 69.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	On the north wall of the central shrine in the Nīlakaṇṭhēśvara temple at Veḍal.		Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ.	13 + [2]nd year ..	Tamil ..	Gift of land for offerings and for expenses during the festival of Kōdaṇḍarāmaṉ-śandi called after the king.
75	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara ..	Bhūpatirāya-Uḍaiyar, son of Vīra-Dēvarāya.	Śaka 1329, Sarvajit.	Do. ..	Gift of land at Pūtēri in Poṉṉūrpaṟṟu in Siṅgapura-nāḍu, [a district] of Veṉkuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḷa-maṇḍalam, by a certain Tuṇaiyiruṇḍāṉ Viruppparāya-Khaṅgayar, for a festival (śandi) named after himself, for offerings and for lamps.
76	On the same wall ..	Do. ..	Viru[ppa]ṇa-Uḍai[yar], son of [Hariya]ṇa-Uḍaiyar.	Śaka 1314, Aṅgiras.	Do. ..	Mutilated. Appears to record a gift of land for a lamp and for daily offerings. Mentions Viḍal in Poṉṉūrpaṟṟu, a subdivision of Siṅgapura-nāḍu.
77	On the west wall of the same maṇḍapa ..		Kulaśēkhara Śambuvarāya ..	25th year	Do. ..	Gift of land for conducting the festival called Śeyyāṟṟu-Veṉṟāṉ-tirunāl.
78	On the north wall of the same maṇḍapa ..	Vijayanagara ..	Kumāra-Kampaṇa-Uḍaiyar, son of Bokkaṇa.	Sādhāraṇa	Do. ..	Built in at the beginning. Gift of land for a lamp for offerings and repairs.
79	On the same wall ..			Paridhāvin	Do. ..	Records that Kuñjaramallaraśar made a gift of land at Śiṟumūr which belonged to the temple.
80	On the gōpura of the same temple				Grantha ..	Two verses in praise of the god Śiva called Nīlagrīva (Karaikaṇḍa in Tamil) at Vishapura (which is perhaps the Sanskrit translation of the modern name Veḍal).
81	Above the entrance into a maṇḍapa in front of a cavern on a hill in the same village.			Vijaya ..	Tamil ..	Damaged. Records the gift of the maṇḍapa which was perhaps intended for a maṭha.
82	On a boulder near the natural cave known as Āṇḍār-maḍam on another hill in the same village.	Pallava ..	Nandi ..	14th year	Do. ..	Mentions Viḍal and Viḍār-paḷḷi (probably) 'the Jaina temple (paḷḷi) at Viḍal.'
83	On the same boulder				Do. ..	Damaged. Mentions Mādēvi-Āraṇḍa-maṅgalam also spelt Mādēvirāṇḍa-maṅgalam.
84	On a second boulder in front of the same cave.	Chōḷa ..	Rājakēsarivarman .	14th year	Do. ..	Damaged. Mentions Kanakavīra-kuratti, a disciple of Guṇakīrttibhaṭārar; also refers to Viḍal (alias) Mādēvi-Ārandamaṅgalam in Siṅgapura-nāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On a pillar of the maṇḍapa in front of the same cave.	Chōḷa ..	Madi[rai*]koṇḍa Parakēsarivarman	19th year	Tamil ..	Damaged and incomplete. Mentions Viṇṇagar Vayiramēgan and a Kālāmukha Dasapuriyan of the Hārita-gōtra and the Āpastamba-sūtra.
86	On a slab set up in front of the Śilaiyammaṉ temple at Nerkuṇam.	Do. ..	Rājakēsarivarman ..	24th ,, ..	Do. ..	Gift of Eripppaṭṭi (?) by Nambiya-mallaṉār, son of Nṛipatuṅgamaṅ-galappēraraiyar, for the benefit of the tank at Nerkuṇam in Śiṅ-gapura-nāḍu.
87	On a slab set up near the big sluice of the tank in the same village.	Vijayanagara ..	Dēvarāya, son of Vijayarāya-Uḍaiyar ..	Śaka 135[?], Sādhā-raṇa.	Do. ..	Records permission to dig earth in the tank at Nerkuṇam.
88	On the north, west and south bases of the ruined Gaṇēsa temple at Sōḷapuram.				Do. ..	Stones out of order. Seems to contain portions of the historical introduction of Māravarman Sundara-Pāṇḍya, which begins pū-maruviya, etc.
89	On the south wall of the central shrine in the Tiruttaisvara temple at Tiripputūr.	Sāḷuva ..	Immaḍi Narasim[ha]-Mahārāya, son of Narasimharāya.	Śaka 1421, Sidhār-thin.	Do.	Records that the residents of the village of Tirupp[u]ttūr, a brah-madēya in Kēraḷasiṅga-valanāḍu were allowed to enjoy their rent-free lands without imposition of any cess or service.
90	On the north wall of the same shrine ..	Pāṇḍya ..	Māṟanjaḍaiyaṉ	4th year + 598 days.	Grantha and Tamil.	Gift of 40 kaḷañju (Krishṇa-Kacha) for a lamp to Tirukkarrali-bhaṭārar at Tiripputtūr, a brah-madēya of Migunḍaru in Koḷuvūr-Kūrram, by Teṉṉavaṉ Pallavaraiyaṉ alias Māṟaṉ-Ach-chaṉ of Poḷiyur.
91	On the same wall ..	Vijayanagara ..	Mahāmaṇḍalēśvara Krishṇarāya ..	Śaka 1432, Pra-mōda.	Tamil ..	Gift of land to a native of Tirupput-tūr by Śingama-Nāyaka for the merit of Vīra-Narasimharāya-Nāyaka alias 'the lord and the prosperous Sellappa.'
92	Do. ..	Do. ..	Mahāmaṇḍalēśvara Vīrapratāpa Krishṇaya-dēva-Mahārāya.	Śaka 1[432], Pra-mōda.	Do. ..	Unfinished. Gift of the two villa-ges Nāraṇamaṅgalam and Karai-yūr in Kēraḷasiṅga-vaḷanāḍu, a district of Pāṇḍi-maṇḍalam, for the merit of Vīra Narasimharāya-[Nāyakkar alias] Sellappar. These two villages were clubbed together under the name Sellap-papuram.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
93	On the east wall of the maṇḍapa in front of the central shrine in the Tiruttaḷiśvara temple at Tirupputtūr.	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva ..	21st year	Tamil ..	Gift of 50 sheep for a lamp by Rājēndraśōlan Kēraḷan alias Ni[ch]uḷarāja to Śrītaḷipparamēśvara at Tirupputūr a brahmadēya in Kēraḷasiṅga-vaḷanāḍu.
94	On the same wall ..	Do. ..	Tribhuvanachakravartin [Pa][rā*]krama-Pāṇḍyadēva.	11th ,, ..	Do. ..	Gift of paddy by Rājēndraśōlan Kēraḷan alias Nishadharāya of Ponnamarāpadi in Puramalai-nāḍu, for a festival in the temple of Tiruttaliyaṇḍār.
95	Do. ..	Do. ..	Tribhuva[nachakravartin] Kulaśēkharadēva.	15th ,, ..	Do. ..	Gift of a lampstand and money for a lamp by a native of Niyamam, which was irrigated by (the river) Tēnāru (Tenārruppōkku).
96	Do. ..	Do. ..			Grantha ..	An unfinished verse in the Aryā-metre which mentions Kuntala-patti and Ś isthali (*i.e.*, Tiruttaḷ).
97	On the south wall of the same maṇḍapa ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin [Śrīval]labhadēva.	17th year ..	Tamil ..	Gift of paddy and gold by a merchant of Aruviyūr alias Dēśi-Uyyavandapaṭṭaṇam.
98	On the same wall ..	Do. ..	Māṛavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	3rd ,, ..	Do.	Records that the assembly (mūla-parishai) of Tirupputtūr met together in the temple of Jayaṅgoṇḍaśōla-Viṇṇagarāḷvār and decided to utilize the proceeds from the sale of certain lands for a festival in the Śrītaḷi-Paramēśvara temple, known as Naralōka-vīraṇ-śaṇḍi.
99	Do. ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva ..	2 + 1 + 1st year.	Do ..	Assignment of certain taxes in Atiśayapāṇḍiyanallūr alias Kūttakkudi for the recitation of the Tiruppadiyam hymns, etc., in the temple of Tiruttaḷiyāṇḍa-Nāyaṇār by Gaṇḍaṉ Uyyavandāṉ alias Gaṅgayaṉ of Niyamam. The village was originally a gift to the temple of Naṭarāja (Kūttāḍudēvar) by Varagaṇapperumāl.
100	Do. ..	Do. ..	Do. ..	9th year	Do. ..	Damaged. Gift of taxes by Tiru-valanduraiyuḍaiyāṉ Tirukkoḍuṅ-guṉṟamuḍaiyāṉ alias Nishadharājaṉ of Ponnamarāpadi to a Śaiva Matha, in the same temple.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall ..	Pāṇḍya	Tribhuvanachakravartin Kulaśēkharadē[va]	4 + [1]st year ..	Tamil ..	Records that the assembly (Mūlaparshai) of Tirupputtūr wished to go to Madura to pay respects to king Kulaśēkhara, and accordingly made certain temple lands rent-free on receipt of a specified amount, for the expenses of the journey.
102	Do. ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	[1)5th ..	Do. ..	Gift of money for a lamp by a native of Niyamam, irrigated by the river Tēṉāṟu.
103	Do. ..	Do. ..	Do.	2 + 1st ..	Do. ..	Records that some lands belonging to the temple of Kailāsamuḍaiya-Nāyaṉār were made rent-free for money received by the sabhā of Tirupputtūr, in order to provide for offerings on a festival in the same temple. Mentions saṁvatsara-vāriyam.
104	Do. ..	Do. ..	Do.	13th ..	Do. ..	Records a similar transaction by the sabhā which met together in the hall called Dayāpanjaram within the temple. Mentions Tiruttoṇḍattogaiyaṉ-tirumaḍam.
105	On the north wall of the same maṇḍapa ..	Chōla ..	Rājarājakēsarivarman alias Rāja[rāja *]-dēva.	[2]8th ..	Do. ..	Incomplete and damaged. Begins with the usual historical introduction.
106	On the same wall ..	Pāṇḍya ..	. ma-Pāṇḍyadēva ..	14 + * ..	Do. ..	Built in at the beginning. Gift of money for a lamp (?) by a Brāhmaṇī.
107	Do. ..	Do. ..	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	19 + 1st " ..	Do. ..	Gift of gold for offerings to the goddess Tiruppaḷḷiaṟai-Nachchiyār by the same Brāhmaṇī.
108	Do. ..	Do. ..	Tribhuvanachakravartin Śrīvallabhadēva ..	20th ..	Do. ..	Gift of 25 cows and one bull for a lamp.
109	Do. ..	Do. ..	Do.	(2)0th " ..	Do. ..	Do. The donor was a native of Pūdaṉūr in Marugal-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu in the Chōḷa country.
110	Do. ..	Chōḷa ..	Rājakēsarivarman alias Uḍaiyār Śrī-Vīra-rājēndradēva.	Lost ..	Grantha and Tamil	Stones out of order. The Sanskrit portion mentions Kollāpura. In the Tamil portion a part of the historical introduction of the king is preserved, and a reference is made to ayyar (father?) [Rājēndra-Chōḷa] 'who took Gaṅgai, Pūrvadēśam and Kiḍāram.'

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the north wall of the maṇḍapa in front of the central shrine in the Tiruttaḷīśvara temple at Tirupputtūr.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	10th year	Tamil ..	Gift of two villages by the king at the request of a certain Kāliṅgarāyaṉ.
112	On the south wall of the Agastyēśvara shrine in the same temple.	Vijayanagara ..	Vīrapratāpa Achyu[ta]dēva-Mahārāya ..	Śaka 1452, Vikrita.	Do. ..	Gift of two lamps by a native of Ariviyūrnagaram alias Kulaśēkhara-paṭṭaṇam. Refers to a grant of land made by Veṅgaḷa-Nāyakkar on the occasion of a solar eclipse.
113	On the west wall of the same shrine ..	Do. ..	A[chyu]tadēva Mahārāya ..	Śaka 1457, Jaya ..	Do. ..	Gift of the village of Varaguṇa puttūr for the merit of Viśvanātha-Nāyakkar, son of Nāgama-Nāyakkar.
114	On the north wall of the kitchen in the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva.	13th year	Do. ..	Gift of money for offerings to the shrine of Āḷuḍaiya-Piḷḷaiyār [in] the temple of Kailāsamuḍaiya-Nāyaṉār at Tirupputtūr. The money was deposited in the treasury of Tiruttaḷiyāṇḍa-Nāyaṉār.
115	On the same wall ..	Do. ..	Tribhuvanachakravartin Śrīvallabhadēva ..	20th „ ..	Do. ..	Records that the kitchen was built by the queen Ulagamuḷuduḍaiyār.
116	Do. ..	Do. ..	Vīra-Pāṇḍyadēva ..	17th „ ..	Do. ..	Records a remission of taxes by the sabhā of Tirupputtūr on lands belonging to Tiruttoṇḍattogaitirumaḍam and refers to the repairs made to the [hall] Dayāpañjaram.
117	Do. ..	Do. ..	Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva.	12th „ ..	Do. ..	Gift of money for offerings to the image of Tirunāvukkaraśudēva set up in [the temple of] Kailāsamuḍaiya-Nāyaṉār, by a dancing girl (dēvar-aḍiyāḷ).
118	Do. ..	Do. ..	Kulaśēkharadēva ..	[2]3rd „	Do. ..	Gift of money for ¼ lamp by a Brāhmaṇa of Kulaśēkhara-chaturvēdimaṅgalam in Śōḻa-pāṇḍya-vaḷanāḍu.
119	On the east wall of the first prākāra of the same temple.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	46th „ ..	Do. ..	Records that Avaiyaṉ Periya Nāyaṉār alias Viśālayadēva, a native of Kuraikkuḍi irrigated by (the river) Tēṉāṟu, in Adaḷaiyūr-nāḍu, consecrated again the image in the temple of Tiruttaḷiyāṇḍa-Nāyaṉār which was polluted by the occupation of the Muhammadans.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same wall ..	Paṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Paṇḍyadēva.	44th year ..	Tamil ..	Records the Muhammadan occupation of the temple and its consecration by Viśālayadēva mentioned in No. 119. He was on this account given certain special privileges in the temple by the temple priests.
121	Do. ..	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka (14*) 60 expired, Viḷambi.	Do. ..	Gift of land for the merit of the king by Periya Rāmappa-Nāyakkar to a shrine of Bhairava [in the same temple].
122	Do. ..	Pāṇḍya	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	44th year	Do. ..	Sale of privileges pertaining to pāḍikkāval by the sabha of Tirupputtūr to Avaiyaṉ alias Māḷavachakravartin of Śūraikkuḍi.
123	Do. ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 11th year ..	Do. ..	Sale of the right of Kārāṇmai by a temple tenant in favour of the goddess Tirukkāmakkōṭṭamuḍaiya-Nāchchiyār who was set up by Kaṇḍiyadēvar.
124	On the south wall of the same prākāra ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	8 + 14th year and Śaka 1344, Śubhakit.	Do. ..	Grant of a lease of certain temple lands to three private individuals, *viz.*, Śeṇbagarāyar, Parākrama-Pāṇḍya Vijayālayadēvar and Ariyarāyar.
125	On the same wall ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	[2]3rd year ..	Do ..	One of the stones is misplaced. Continuation not traceable. Seems to record a list of temple lands acquired by sale and refers to the misbehaviour [of a temple servant].
126	Do. ..			Śaka 1309, Prabhava.	Do. ..	Sale of rights and privileges attached to the place of the temple accountant, by the priests.
127	Do. ..			Do. ..	Do. ..	Similar to No. 126. But, here, the sabhā take the place of the temple priest.
128	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[20]th year ..	Do. ..	Records that certain temple lands were leased out by the priests.
129	On the west wall of the same prākāra ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	20 + 1st year ..	Do. ..	Damaged at the end. Records a sale of land to Śrīkaṇṭhaśiva, one of the [ācharyas] residing in Tirujñānasambanda-maṭha at Tirupputtūr, by Maḷavamāṇikkam Tirukkāṇaippēroḍaiyāṉ alias Miḷavachakravartin of Sembonmai in Tāḷaiyūr-nāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On the north wall of the first prâkâra of the Agastyêśvara shrine in the Tiruttaḷîśvara temple at Tirupputtûr.	Pâṇḍya ..	Tribhuvanachakravartin Sundara-Pâṇḍya-dêva.	2nd year ..	Tamil ..	Sale of land for the maintenance of a flower-garden which was founded by Poṉpaṟṟiyuḍaiyâṉ Viḻuppâdarâyar of Pullûrkuḍi in Naḍuviṟ-kûṟṟu in the district of Miḻalai-kûṟṟam.
131	On the east wall of the second prâkâra of the same temple.	Do. ..	Mâṟavarman alias Tribhuvanachakravartin Parâkrama-Pâṇḍyadêva.	[12]th ,, ..	Do. ..	Gives a list of the gifts made by Uyyavandâṉ Kaṇḍidêva alias Gâṅgêya, to the temple of Tiruttaḷiyâṇḍâr at Tirupputtûr.
132	On the south wall of the same prâkâra ..	Do. ..	Mâṟavarman alias [Tribhuva]nachakravartin Kulaśêkharadêva, 'who was pleased to take every country'.	9th ..	Do. ..	Damaged.
133	On the same wall ..	Do. ..	Mâṟavarman alias Tribhuvanachakravartin Kulaśêkharadêva, 'who was pleased to take every country'.	36th ..	Do.	Damaged. Gift of land to a certain Perumbaṟṟappuliyûr-nambi by the temple priests. Records that in the 34th year [of the reign of the king] a certain Vaḷḷuvanadâḷvâṉ took possession of the village and dispossessed the donee of his lands.
134	On the west wall of the store room in the same temple.	Do. ..	Jaṭâvarman alias Tribhuvanachakravartin Vîra-Pâṇḍyadêva.	10th ..	Do. ..	Incomplete. Refers to the shrine of Sûryadêva in the temple of Tiruttaḷiyâṇḍa-Nâyaṉâr and to the Kannaḍiyan horsemen from a foreign country.
135	On the same wall ..	Do. ..	Tribuvanachakravartin Kulaśêkharadêva.	13th + 10th year..	Do.	Incomplete. Seems to record a gift of four water-pots for the sacred bath by Avanimuḻuduḍaiyâr, wife of Dêvaragaṇḍaṉ.
136	On a slab built into the floor of the first prâkâra of the same temple.	Do. ..	Mâṟañjaḍaiyaṉ	6th + 4th ,, ..	Grantha and Vaṭṭeḻuttu.	Gift of 10 dînâras (Kâśu in Tamil) for a lamp to the temple of Tiruttaḷipperumâṉaḍigaḷ by a Brâhmaṇî.
137	On a second slab built into the same floor..	Do. ..	Varaguṇa-Mahârâya	4th + [4]536 days.	Do.	Damaged. Gift of money for one lamp and eleven flower-garlands by Maṟavan-Aṇukkappêraraiyaṉ alias Kaḍamban-vêḷâṉ to [the temple of] Tiruttaḷi-paḍârar, at Tirupputtûr, a brahmadêya in Koḻuvûr-kûṟṟam.
138	On a slab lying in the Aṅgâḷammaṉ temple in the same village.	Do. ..	Mâṟañjaḍaiyaṉ	Lost ..	Vaṭṭeḻuttu ..	Gift of sheep for a lamp to the temple of Jalaśayanattuppaḍârar at Tirupputtûr, a brahmadêya in Koḻuvûr-kûṟṟam, by Manômayaṉ Mâṟaṉ of Veṇbaikkuḍi-nâḍu.
139	On the second slab set up in the same temple.			Śaka 1[4]76, [Ânan]da.	Tamil ..	Much damaged. Mentions Aṅgâḷammaṉ.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
140	On the south wall of the Ninra-Nārāyaṇa-Perumāḷ temple in the same village.	Pāṇḍya ..	Sundara Pāṇḍyadēva	20 + 1st year ..	Tamil ..	Gift of land to the temple of Kōla-varāhaviṇṇagar-Emberumāṉ by the chief Gāṅgēyaṉ.
141	On the west wall of the central shrine in the Sundararāja Perumāḷ temple at Kuḷḷapuram	....		2nd ..	Do. ..	End built in. The historical introduction begins pūmalar-tiruvūm.
142	On the same wall	[Pāṇḍya]	Mā[ravarman] ..	Built in ..	Do. ..	End built in. The historical introduction begins pūmaruviya tirumaḍandai. Seems to record a gift of a flower-garden.
143	On the north wall of the same shrine ..	Pāṇḍya ..	Māṟavar[man alias Tribhuvanachakra]var-tin Sundara Pāṇḍya[dēva] 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigoṇḍa-chōḷapuram.'	17 + 1 + 1st year.	Do. ..	Gift of lands for the maintenance of two flower-gardens belonging to the temple of Aḷagiyamaṇavāḷap-perumāḷ; one of the two donees was a native of Iḍavai.
144	On the same wall ..	Do ..	[Māra]varman alias Tribhuvanachakra[var-tin] Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at[Muḍigoṇḍa-chōḷapuram]'.	17 + 1 + [1]st ,,	Do. ..	Damaged and mutilated. Seems to record a gift of land.
145	On the south wall of the maṇḍapa in front of the same shrine.				Do. ..	Built in at the beginning. Mentions Kaḍūr in Malai-maṇḍalam.
146	On the north wall of the maṇḍapa in front of the central shrine in the Nīlakaṇṭhēśvara temple in the same village.	Pāṇḍya ..	Sundara Pāṇḍyadēva	17 + 1 + 1st year.	Do. ..	Gift of land for conducting festivals, etc., in the temples of Tiru-marudanduṟaiyuḍaiya-Nāyaṉār and Ra[ja]ra[ja]-Īśvaramuḍaiya-Nāyaṉār at Kūḍalūr alias Rāja-chūḍāmaṇi-chaturvēdimaṅgalam in Āḷa-nāḍu.
147	On the same wall			19th ,, ..	Do. ..	Gift of land to the same two temples by the donor of No. 146.
148	On the north wall of the Vināyaka shrine in the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	5th ,, ..	Do ..	Damaged. Mentions Rājarāja-Īśvaram-Uḍaiyār at Rājachūḍā-maṇi-chaturvēdimaṅgalam in Āḷa-nāḍu.
149	On a slab set up on the bund of the tank in the same village.	Do. ..	[Vī]ra-Pāṇḍyadēva ..	9th ,, ..	Do. ..	Records the remission of fishing-taxes (pāśi-ppāṭṭam) to those who remove silt from (?) the tank at Rājachūḍāmaṇi-chaturvēdimaṅgalam.
150	On the south wall of the Chōḷēśvara temple at Māṇūr.	Hoysaḷa ..	Vīra-Ballāḷadēva	....	Do. ..	Unfinished.
151	On the same wall		Tribhuvanachakravartin Koṉerinmaikoṇḍāṉ.	14 + 1st year ..	Do. ..	Gift of land to the temple of Vīra-rājēndrachōḷīśvaram-Uḍaiyār.
152	On the west wall of the same temple ..		Tribhuvanacha[kravartin] Kōṉērimaikoṇḍāṉ.	2nd ..	Do. ..	Gift of land for offerings to the temple of Vīrarājēndrachōḷīś-varam-Uḍaiyār at Māṇūr alias Vīrarājēndrachōḷanallūr in Vaigāvūr-nāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On the north wall of the Chōḷēśvara temple at Māṉūr.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ Sundara-Pāṇḍyadēva.	4th year ..	Tamil ..	Incomplete. Gift of land for offerings to the same temple.
154	On a broken slab lying in the compound of the Perumāḷ temple at Poruḷūr.	Do. ..	[Vīra-Pāṇḍya]dēva ..	9th ,, ..	Do.	Refers to the setting up of an image of Piḷḷaiyār (Gaṇapati) and to a gift of money for a lamp.
155	On a rock west of the village of Tēvattūr ..		Tribhuvanachakravartin Kōṉēri[maikoṇ-ḍ]āṉ.	13th ,, ..	Do.	Much damaged. Refers to Dēviyarturai in Aṇḍa-nāḍu.
156	On the south wall of the central shrine in the Siddhanāthasvāmin temple at Tirunaraiyūr.	Chōḷa ..	Rājakēsarivarman ..	2nd ,, ..	Do. ..	Gift of silver vessels and a chauri of gold to the temple of Siddhēśvaramudaiya-Mahādēva at Tirunaraiyūr in Tirunraiyūr-nāḍu by Udaiyapirāṭṭiyār Sembiyan Mahādēviyār alias Pirāntakan Mādēvaḍigaḷār.
157	On the same wall ..	Do. ..	Rājarājakēsarivarman alias Rājarājadēva ..	Doubtful ..	Do. ..	Damaged. Mentions a dēvadāna village belonging to the temple of Arumoḷidēva-Īśvara at Paḷaiyāṟu in Tirunaraiyūr-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu and Arumoḷidēva-vaḷanāḍu.
158	Do. ..	Do. ..	Rājakēsa[rivarman] alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	Built in ..	Do. ..	Built in at the end. Seems to record a gift of land by the assembly of Tirunaraiyūr in Tirunaraiyūr-nāḍu, a subdivision of Kulōttuṅga-Chōḷa-vaḷanāḍu,
159	Do. ..				Do. ..	Built in at the beginning. Gift of land for offerings to the temple of Siddhēśvaramudaiya-Mahādēva by queen Pirāntakan Mādēvaḍigaḷār alias [Sembiyaṉ] Mādēviyār, who gave birth to Uttamachōḷadēva.
160	On the north wall of the same shrine ..	Chōḷa ..	Rājarājakē[sarivarman] ..	[4]th year	Do.	Gift of land for a lamp and for offerings to the same temple.
161	On the same wall ..	Do. ..	Rājarājakēsarivarman alias Rājarājadēva ..	26th ..	Do. ..	Gift of money for offerings to the image of Kaṅkāḷadēva in Siddhēśvara by the Śiva-Brāhmaṇas of that village.
162	Do. ..	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[3]rd ,, ..	Do. ..	Gift of sheep for a lamp to Kaṅkāḷadēva, the lord of Siddhēśvara at Tirunaraiyūr.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
163	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd year ..	Tamil	Gift of land to the temple of Siddhīśvaram-Uḍaiyār at Pañchavaṉmahādēvi-chaturvēdimaṅgalam, a brahmadēyam in Tirunaraiyūr-nāḍu, which was a subdivision of Kulōttuṅgachōḷa-vaḷanāḍu. Mentions Mummuḍiśōḷa-chaturvēdimaṅgalam a brahmadēya in Tirunaraiyūr-nāḍu, a subdivision of Bhūpālakulavalli-vaḷanāḍu, and quotes the sixth year of Chakravartin Kulōttuṅga-Chōḷadēva.
164	On the same wall ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd ,, ..	Do ..	Gift of land by purchase for feeding the Māhēśvaras visiting the temple of Siddhīśvaram-Uḍaiyār at Tirunaraiyūr alias Pañchavanmahādēvi-chaturvēdimaṅgalam by a native of Karuppūr in Maṇṇinaḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu.
165	Do. .	Do. ..	Parakēsarivarman alias Rājarājadēva ..	5th ,, ..	Do. ..	Gift of money for a lamp.
166	Do. ..	Do. ..	. . . . [cha]kravartin Kulōttuṅga-Chōḷadēva.	[8]th ,, ..	Do. ..	Gift of money for a lamp by Ēkavāśagaṉ Kulōttuṅgaśōḷanār alias Vāṇakōvaraiyar, who was a native of Tuṇḍai-nāḍu, a subdivision of Vaḍagaṟa-Muḍigoṇḍa-śōḷa-vaḷanāḍu.
167	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Vi]krama-Chōḷadēva.	12th ,, ..	Do. ..	Gift of land.
168	Do. ..	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	2nd ,, ..	Do. ..	Do.
169	On the north wall of the same maṇḍapa ..	Do. ..	Vikrama Chōḷadēva ..	6th ,, ..	Do. ..	Gift of money for a lamp. Mentions Paṉai-yūr-nāḍu in Kulōttuṅgal-Chōḷa-vaḷanāḍu.
170	On the same wall ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	2nd ,, ..	Do.	Gift of land.
171	Do. ..	Do. ..	Vikrama-Chōḷadēva	3rd ,, ..	Do.	Do.
172	Do. ..	Do. ..	Tribhuvanachakravartin Rājādhirājadēva ..	6th ,, ..	Do. ..	Built in at the end. Records a gift of lamp.
173	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	9th ,, ..	Do. ..	The bottom of the inscription is lost. Mentions Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ and seems to record a gift of land.
174	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ..	Do. ..	Gift of land for offerings to the shrine of a Piḍāri at Tirunaraiyūr.
175	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd ,, ..	Do. ..	Gift of money for a lamp.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the north wall of the maṇḍapa in front of the central shrine in the Siddhanāthasvāmin temple at Tirunaraiyūr.	Chōḷa	Parakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	5th year	Tamil	Records a gift of land by Chāmuṇḍadēva, a native of Māttūr in Kumiḷi-nāḍu, a subdivision of Āmūr-kōṭṭam in Jayaṅgoṇḍa-Chōḷa-maṇḍalam.
177	On the same wall	Do.	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th	Do.	Damaged and built in at the end Gift of land for a lamp and for feeding the Śiva-Yōgins.
178	Do.	Do.	Rājakēsarivarman alias [T]ribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	6th	Do.	Gift of money for a lamp by a native of Tuṇḍa-nāḍu, a subdivision of Mudigoṇḍaśōḷa-vaḷanāḍu. He is different from the donor mentioned in No. 166.
179	Do.	Do.	Vikrama-Chōḷadēva	11 + 1st „	Do.	Unfinished. Gift of money for a lamp by a native of Neḍumbulam in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
180	Do.	Do.	Do.	5th	Do.	Gift of money (one kāśu) for a lamp by the wife of a merchant of Avaninārāyaṇapuram.
181	On the east wall of the maṇḍapa in front of the central shrine in the Mantrapurīśvara temple at Kōvilūr.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, "who was pleased to take Madurai, Īḻam (Ceylon) and the crowned head of the Pāṇḍya."	25th	Do.	Incomplete. Records the gift of a servant to the temple of Uśattāṉamuḍaiya-Nāyaṉār by a native of Śeṅgalūr in Iḍaikka-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
182	On the same wall	Do.	Tribhuvanachakra[vartin Rā]jarā[ja]dēva	[2]6+1st „	Do.	Gift of land by order of Viḻuppādhirājaṉ, a native of Siṟṟārkāḍu in Pāṇḍyakulāśani-vaḷanāḍu. The land granted was in Sundaraśōḷapuram.
183	Do.	Do.	Kulōttuṅga-Chōḷadēva, "who was pleased to take . . . ."	25th	Do.	Built in at the bottom and the end. Gift of land to the temple of Uśattāṉamuḍaiya-Nāyaṉār at Uśattāṉam alias Kēraḷakulāśani chaturvēdimaṅgalam, a brahmadēya in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
184	On the south wall of the same maṇḍapa			2[3]+1st „	Do	Gift of money for a lamp by a native of Puduppaṭṭaṇam.
185	On the same wall	Chōḷa	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	4th „	Do.	Seems to record a gift of paddy to a temple servant by the tenants of the temple lands.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
186	On the same wall	Chôḷa	Tribhuvanachakravartin Rajêndra-Chôḷa-dêva.	9+1st year	Tamil	Gift of land for offerings to the shrines of Piḷḷaiyār (Gaṇapati) and Tirunāvukkarašu-Nāyaṇār. Refers to the revenue survey of the 38th (year).
187	Do.	Do.	[Tribhuvana]chakravartin [Rajêndra]-Chô[ḷadêva].	4th "	Do.	Records an arrangement entered into by the dancing girls of the temple to burn a lamp in the shrine of Bhuvanāpati-Nachchiyār built by Ponnambalakūttaṉ alias Irumuḍišôḷa-Ppallavaraiyaṉ.
188	Do.	Do.	Tribhuvanachakravartin Rajêndra-Chôḷa-dêva.	4th "	Do.	Gift of land for offerings to the image of Bhuvanadhipati-Nachchiyār by the residents of Mummuḍišôḷapuram in Puṟaṅgarambai-nāḍu, a subdivision of Rājêndrašôḷa-vaḷanāḍu. Refers to the revenue survey of the 38th year of Tribhuvanavīradêva.
189	Do.		Lost	[6]th "	Do.	Gift of money and paddy for offerings to the shrine of [Bhuvanādhipati]-Nachchiyār built by Ponnambalakūttan alias Irumuḍišôḷa [Pallavaraiyaṉ].
190	Do.				Do.	Gives a list of (dêvadāna) lands belonging to the temple and their boundaries.
191	Do.				Do.	Gives a list of the rent-free lands (dêvadāna) possessed by the temple, up to the 36th year and refers to the 50th year of Kulôttuṅga-Chôḷadêva, 'who was pleased to abolish tolls' and to the 18th year of Rājarājadêva. The revenue survey of the 38th year is also referred to.
192	On the north wall of the same maṇḍapa			21st year	Do.	Gift of land for offerings by order of a certain Kaliṅgarāya. Mentions Kalyāṇapuraṅgoṇḍašôḷapuram, among the boundaries.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
193	On the north wall of the maṇḍapa in front of the central shrine in the Mantrapurīśvara temple at Kōvilūr.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	29+1st year	Tamil ..	Gift of land to the shrine of Subrahmaṇya by the assembly of Peruvāḷvutaṇḍa-Perumāḷ-chaturvēdimaṅgalam (*i.e.*, the modern Peruvaḷndāṉ) in Puṟaṅgarambai-nāḍu, a sub-division of Rājēndrachōḷa-vaḷanāḍu.
194	On the same wall ..	Do. ..	[Tribhuvanachakravartin] Vikrama-Chōḷadēva.	5th	Do. ..	Gift of land. Mentions Śakkaṇam alias Kēraḷakōlāśani-chaturvēdimaṅgalam. Perhaps Śakkaṇam is a mistake for Śattaṇam (*i.e.*, Uśattaṇam).
195	Do. ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th ,, ..	Do. ..	Gift of land by the assembly mentioned in No. 193, for offerings to the shrine of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār, set up by prince Purōśaikkuḍaiyār. The gift was made for the health of the king and for the victory of prince Iruṅgōḷar.
196	Do. ..	Do. ..	Do. ..	21st ..	Do. ..	Gift of land to the same shrine by the assembly of Śattavalli-chaturvēdimaṅgalam which was in charge of the village duties (grāma-kārya) for the health of the king and for the victory of prince Iruṅgōḷar.
197	Do. ..	Do. ..	Tribhuvanachakravartin Rāja[rāja*]dēva ..	10th ,, ..	Do. ..	Assignment by the assembly of Uśattaṇam of certain taxes collected on temple lands up to the 10th year, for the repair of the temple.
198	Do. ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	[11th] ,, ..	Do. ..	Gift of land for offerings to the shrine of Sūryadēva in the temple of Uśattaṇam-Uḍaiyār by the residents of Vikramābharaṇapuram in Umbar-nāḍu.
199	Do. ..	Do. ..	Do. ..	31st ..	Do.	Gift of land to the same shrine by the residents of Parāntakapuram in Umbar-nāḍu.
200	Do. ..				Do. ..	Unfinished. Records the boundaries of certain rent-free lands belonging to the temple. Mentions Periyadēvar Vikrama-Chōḷadēva.
201	On the water spout (gōmukha) in the south wall of the same maṇḍapa.				Do. ..	Gift (of the spout?) by a certain Vīraśiṅgarāyaṉ.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On the south base of the verandah in the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷa-dēva.	10 + 1st year	Tamil ..	Gift of land for worship and repair in the temple of Uśattaṇa-muḍaiya-Nāyaṉār by order of Periyaṉ Aḻagiya-Perumāḷ alias Śōḻagaṅgaṉ.
203	On the same base ..			22nd „ ..	Do. ..	Gift of land for the eulogists (ōduvār) in the Tirukkaikkoṭṭi of the temple, by order of Śokkanāyaṉ alias Rājagambhīra Śōḻiyavaraiyaṉ.
204	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷa-dēva.	10 + 1st „ ..	Do. ..	Unfinished. Gift of duties payable on each load (podi) of paddy and rice, as directed by the prince (not named), to the temple of Uśattaṇamuḍaiya-Nāyaṉār by order of the villagers of Mummuḍiśōḻapuram.
205	Do. ..	Do. ..	Do.	Do.	Do. ..	Gift of land by order of Periyaṉ Aḻagiya-Perumāḷ alias Śōḻagaṅgaṉ.
206	Do. ..	Do. ..	Do.	12th year ..	Do. ..	Gift of land by Adittadēvaṉ, a native of Veḷḷūr, in Paiyyūr-koṭṭam, a district of Perum-Toṇḍai-maṇḍalam.
207	Do. ..	Do. ..	Do.	12 + 1st ..	Do. ..	Mentions the donor referred to in No. 206 and his gift. It is here stated that Adichchadēvaṉ was a native of Vēḷūr in Toṇḍai-maṇḍalam.
208	Do. ..	Do. ..	Do.	10 + 1st ..	Do. ..	Sale of land. Refers to the survey in the 38th year of Periyadēvar Tribhuvanavīradēva.
209	On the west base of the same verandah ..	Do. ..	Do.	Lost ..	Do. ..	Unfinished. Gift of land by order of Pallavarāyaṉ alias Rājagambhīraśōḻa-Pallavaraiyaṉ.
210	On the same base ..	Do. ..	Tribhuvanachakravartin Rājen[dra-Chōḷa-dēva].	12th year ..	Do. ..	The writing on one of the stones in the middle of the inscription, has been erased by chiselling. Gift of land for offerings to the image of Pallavaṉmādēviś-varamuḍaiya-Nāyaṉār by order of Vāṇarāya alias Śōḻiyavaraiyaṉ.
211	Do. ..	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷa-dēva.	Do. ..	Do. ..	Gift of land for a maṭha called Vāṇarāyaṉ-maḍam by order of the same person.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
212	On the north base of the verandah in the first prâkâra of the Mantrapurîśvara temple at Kôvilûr.	Chôḻa	Tribhuvanachakravartin Râjêndra-Chôḻa-dêva.	[10]th year	Tamil ..	Unfinished. Gift of land for offerings by the assembly of Śuttavalli-chaturvêdimaṅgalam in Puraṅgarambai-nâḍu, a sub-division of Râjêndrasôḻa-vaḷanâḍu.
213	On the same base ..	Do. ..	[Tribhuvana]chakravartin Râjêndra-Choḻa-dêva.	17th ..	Do. ..	Gift of land for offerings by the great assembly (peruṅguṟi-mahâ-sabhai) of Uśâttâṉam.
214	Do. ..	Pâṇḍya	Jaṭâvarman alias Tribhuvanachakravartin [Sundara]-Pâṇḍyadêva.	14th ,, ..	Do. ..	Unfinished.
215	On the east, north and west walls of the Chaṇḍêśvara shrine in the same temple.	Chôḻa ..	Tribhuvanachakravartin Râjarâjadêva	7 + 1st ,, ..	Do.	Gift of land for offerings to the image of Pallavaṉîśvaramuḍaiya-Nâyaṉâr set up in the temple by Pichchaṉ Pallavarâyaṉ alias Śôḻiyavaraiyaṉ, a native of Paiyyûr in Paiyyûr-nâḍu.
216	On the east wall of the first prâkâra of the same temple.	Do. ..	[Tribhuvanachakravartin] Râjêndra-Chô-[ladê]va.	2[8]th ,, ..	Do. ..	Damaged. Gift of land for offerings to the image of Tiruj-ñânamperra-Piḷḷaiyâr set up by a merchant of Mummuḍiśôḻa-puram. Refers to the revenue survey in the 38th year of Periyadêvar Tribhuvanavîradêva.
217	On the same wall ..	Pâṇḍya ..	Jaṭâvarman alias Tribhuvanachakravartin Sundara-Pâṇḍyadêva.	1[2]th ,, ..	Do.	Damaged. Gift of land for offerings to an image of (Gaṇa-pati called) Nambi-Vinâyaka. Piḷḷaiyâr by the great assembly (peruṅguṟi-mahâsabhai) of Uśât-tâṉam.
218	Do. ..			8 + 1st ,, ..	Do. ..	Damaged. Gift of land to Pari-pûrṇa-Śivâchârya who presided over the Kûttâḍu-Nâyaṉâr-maḍam on the western side of the temple. The Śaiva teacher belonged to the lineage (santâna) of Tiruchchattimuṟṟatti-Mudali-yâr.
219	On the south wall of the same prâkâra ..			14th ..	Do. ..	Damaged. Refers to the gift mentioned in No. 218.
220	On the same wall ..			11th ..	Do. ..	Gift of money for offerings, etc., to the image of [Aḷagi]ya-Tiruch-chiṟṟambalamuḍaiya-Nâyaṉâr set up in the temple by Îśâna-Śiva-châriyar who belonged to the lineage of Śaiva teachers mentioned in No. 218.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On the same wall ..	Pāṇḍya ..	Sundara-Pāṇḍyadēva	2nd year ..	Tamil ..	Gift of a grove and a maṇḍapa by order of Rājanārāyaṇa Viḻupparaiyaṉ.
222	On the north wall of the same prākāra ..	Do. ..	Māravarman Tribhuvanacha-[kravartin] . . . . Pāṇḍyadēva.	[2]6th ..	Do. ..	Much damaged. Seems to record a sale of land.
223	On the inner gōpura of the same temple ..	Chōḻa ..	Tribhuvana[chakravartin] Rājēndra-Chōḻa-dēva.	17th ..	Do. ..	Damaged. Gift of land for the maintenance of a flower-garden.
224	On the same gōpura			18th ..	Do. ..	An unnamed Daṇḍanāyaka granted and confirmed the old scale of worship in the temple.
225	On the outer gōpura of the same temple ..	Pāṇḍya ..	Perumāḷ Sundara-Pāṇḍyadēva	4th ,,	Do. ..	Damaged.
226	On the same gōpura	Do. ..	Jaṭāvarman Tribhuva[nachakravartin] . . . . Pāṇḍyadēva.	1[8] + 1st ,,	Do. ..	Much damaged.
227	Do. ..		....	14th ..	Do. ..	Do. Mentions the order of [Sō]ḻiyavaraiyaṉ.
228	Inside a rock-cut well on the hill at Koḍavalu.	Āndhra ..	Vāsiṭhiputa Chadasāta ..		Brāhmī ..	Noticed on page 3 of the Annual Report of the Archæological Survey Department, Southern Circle, for the year 1907-08.
229	On a stone set up on the road leading to the river at Balōd.					Three lines of damaged writing in cave-characters.
230	On the same stone		....	....	Nāgarī ..	Fragment. Seems to mention [Kaṇṇa]radēva.
231	On two pillars set up in front of the Dantēśvarī temple at Barsūr.	Sinda ..	Jagadēkabhūshaṇa-Mahārāja [Dhārāvarsha?].	Śaka 983, Śārvarin.	Telugu ..	Gift of land (?) to the Śiva temple called Chandrādityēśvara at the capital town (rājadhāni) Barasūru. It was built after his own name by a certain Chandrāditya-Mahārāja who has his birudas indicate was evidently a Telugu-Chōḻa chief.
232	On a stone in a ruined temple west of the same village.				Nāgarī ..	Mentions Chamuṇḍadēvī.
233	On a slab lying in the verandah of the school in the same village.		....	....	Do. ..	Fragment. Mentions [Ka]nnaradēva.
234	On a slab set up near the Police station at Bhairamgarh (recently removed from Jangla-Pōtanār).	Sinda ..	[Ja]gadēkabhū[sh]aṇa-Mahāra[jā]	Śaka 982, Śārvarin.	Telugu ..	Duplicate of No. 231.
235	On another slab set up in the same place ..	Do. ..	Jagadēkabhūshaṇa-Mahārājā		Do. ..	Unfinished. Mentions the Mahamaṇḍalēśvara Raṅgāyadēva-Mahārāju and states that the king was a worshipper of the feet of Māṇikyadēvī.
236	On the third slab set up in the same place ..				Do. ..	Gift of land.
237	On the fourth slab set up in the same place ..				Nāgarī ..	
238	On a slab set up on the bank of the Mārkaṇḍēya river at Chapka.				Do. ..	

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On another slab set up on the bank of the Mārkaṇḍēya river at Chapka.				Uriya ..	
240	In the same place		....		Nāgarī ..	....
241	Do.		....		Do. ..	....
242	On a slab set up in the north prākāra of the Dantēśvarī temple at Dantēwara.	Sinda ..	Rājabhūshaṇ-Mahārāja ..		Telugu	Mentions the king's younger sister (?) Masakadēvī and Chakragoṭṭa.
243	On a slab lying in the treasury room in the same temple.	Do. ..	[Ja]gadēka[bhūsha]ṇa-Mahā[rāja]	Śaka 984 ..	Do. ..	Records that the king was at Dattavā[ḍa]-nelaviḍu. Mentions Bārāsūr.
244	On another slab in the same place ..	Pāṇḍavārjunakula (Sōmavaṁśa).	Dikpāladēva ..	Saṁvat 1760 ..	Nāgarī (Sanskrit) ..	The king whose genealogy and military exploits are described, came to Dantāvalā with his subjects and celebrated there a festival to propitiate his tutelar deity—evidently Dantēśvarī.
245	Do. ..	[Sinda]	Jagadēkabhūshaṇa-Mahārāja alias Narasiṁhyadēva-Mahārāja.	Śaka 1147	Telugu ..	Mutilated.
246	Do. ..	Pāṇḍavārjuna[kula] (Sōmavaṁśi).	Dikpāladēva	Saṁvat 1760 ..	Nāgarī (Maithilī) ..	A Maithilī rendering of No. 244 with some additions (See Ep. Ind. Vol. IX, p. 164).
247	On a slab lying near the Dantēśvarī temple at Dōṅgar.	[Pāṇḍavārjunakula]	Rāja Dariāvadēva ..	Saṁvat 1836 ..	Nāgarī (Hindī) ..	Noticed by Mr. Hiralal in Ep. Ind. Vol. IX, p. 166.
248	On another slab set up in the same place ..	Do.	Bhairamadēva	Saṁvat 1928 ..	Do. ..	Do. do.
249	On a slab from Errakōṭ (now at Jagdalpūr).	Sinda	. . tibhūshaṇa-Mahāraja	Śaka 945, Rudhirōdgarin.	Telugu ..	Mutilated.
250	On a slab lying in the jungle to the west of the village of Gadia.	Do.	Rājabhū[shaṇa] Sō[mē]śvaradēva.	Doubtful ..	Do. ..	Much damaged.
251	On a slab from Jatanpal (now at Jagdalpūr).	[Sinda] ..	Mahārājā-Narasiṅghadēva ..	[Śaka] 1 [1] 40 ..	Nāgarī ..	Seems to record a gift of land. Mentions "mother" Gaṅgādēvī.
252	On a slab in the school at Kaṅker ..		Bhānudēva of Kākaira ..	[Śaka] 1242, Raudra	Do. (Sanskrit) ..	Published in Ep. Ind. Vol. IX. pp. 123 to 130.
253	On a boulder near the Mātā-guḍi, in the same village.		Chandrasēnadēvarāja		Do. (Hindī)	Mentions Kākēra.
254	On a slab lying near the Rāṇi-tank at Kuruspāl.	[Sinda] ..	Rajabhūshaṇa-Mahārājadhirāja [Sōmē]śvaradēva.	[Saumya] ..	Do. (Sanskrit) ..	Mentions the two queens Śāsanamahādēvī and Dh[ā]raṇa-mahādēvi.
255	On a slab near the Chōrya-tank in the same village (now at Jagdalpūr).	Sinda ..	[Sōmē]śvaradēva ..	Śaka [1]0[1]9, Īśvara.	Do. ..	Damaged. The king has the biruda Pratigaṇḍabhairava.
256	On a slab set up near the same tank	....		....	Do. ..	Mentions a Nāyaka.
257	On a slab found at the temple-ruins in the same village (now at Jagdalpūr).	[Sinda]	Sōmēśvaradēva	....	Do. ..	Gives a genealogy. The king's ancestors claim to be rulers of the Chakrakūṭa-country. Sōmēśvara had many titles of which Kumāranārāyaṇa, Rājabhūshaṇa Rudrātman and Pratigaṇḍabhairava, deserve to be noticed.
258	On a broken slab to the west of the same village.				Do. ..	Only the impreoatory portion is preserved.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On another slab in the same place		Bhaira [va]raja ..	Śaka 14[2]6, Raktāksha.	Nāgarī (Sanskrit).	Mentions Chakrakōṭa-rāshṭra Tēmarāsthāna and Hariśchandra dēva.
260	On a slab in a field in the same village (now at Jagdalpūr).	[Sinda] ..	[Maha]rājadhirāja Rajabhūshaṇa-[Sōmē]ś-varadēva.		Do.	Damaged. Seems to record a gift by queen (rāṇī) Dhāraṇa-maha-[dēvī].
261	On a slab set up in front of the temple at Nārāyaṇapāl.	Do. ..	Kanharadēva, son of Rā[ja]bhūshaṇa-Mahārāja Sōmēśvaradēva and grandson of Rāja-bhūshaṇa-Mahārāja Dhārāvarshhadēva and Guṇḍa-Mahādēvī.	Śaka 1033, Khara	Do.	Gift of Nārāyaṇapura to [the temple of] Nārāyaṇa by Guṇḍa-Mahādēvī. A postscript seems to record another gift by Dhāraṇamahādēvī
262	On a slab in a field in the same village (now at Jagdalpūr).		....		Do.	Records that the field belonged to the [temple of] śri-Rudrīśvara dēva.
263	On a stone built into the wall of the central shrine in the Kannarēśvara temple at Sihāwa.		Karṇadēva of Kākaira ..	Śaka 1114	Do.	Published in Ep. Ind. Vol. IX, pp. 182 to 187.
264	On a slab lying to the east of the village of Sorar				Do.	Damaged.
265	On a slab set up under a tree at Sunarpāl.	[Sinda]	Rājādhirāja-Mahārāja Jē [siṁ]ghadēva ..		Do.	Mentions the three queens Kāmadēvī, Lōkamahādēvī and Sāmautadēvī.
266	On a slab resting on a rock near the falls at Tīrathgarh.				Do.	Mentions Hēmatasiha.
267	In the same place		....	....	Do.	....
268	On the north wall of the central shrine in the Pālvaṇṇanāthasvāmin temple at Kari-valamvandanallūr.	Pāṇḍya	Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Perumal-Sīvala-Māravar Guṇarāmaṉ alias Pāṇḍya-Kulaśēkhara-Dīṭshakar.	Śaka 1574, Nandana and 37th year.	Tamil ..	Registers a gift of land to a servant in the temple of Tirukkaḷāvu-ḍaiya Tambirāṉār.
269	On the south wall of the same shrine ..	....	....	Śaka 1572, Vikṛita.	Do.	Do.
270	On the same wall	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	Śaka 1324 and 2+5th year.	Do.	Gift of land for offerings to the temple of Tirukkaḷāntachchura-mudaiya-Nāyaṉār at Kar[i]vara-nallūr in A[ri]-nāḍu.
271	Do. ..	Do. ..	Perumāḷ Śrīvallabhadēva ..	Śaka 1466, Krōdhi and 10th year.	Do.	Gift of gold to the temple of Uḍaiyār Tirukkaḷāvūr-Nāyaṉār by the king who calls himself Abhirāma-Prākrama-Pāṇḍyadē-vaṉār alias Tirunelvēlipperumāl Ja[ṭi]lava[r]man alias Tribhuva-nachakravartin Kōnērmaikoṇḍāṉ
272	On the north wall of the first prākāra of the same temple.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāma-Varatuṅ-garāma alias Vira Pāṇḍyadēva.	Śaka 151[1], Sarva-dhāri and 2nd year.	Do.	Damaged. Gift of land for the celebration of the king's birth-day.
273	On the same wall ..	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāma alias Perumāḷ Kulaśēkharadēva.	Śaka 1480, Kāla-yukta.	Grantha and Tamil	Mentions Viśvanāthaṉ and Ativīra-rāmaṉ.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
274	On the north wall of the first prākāra of the Pālvaṇṇanāthasvāmin temple at Kari-valamvandanallūr.	Pāṇḍya ..	Perumāḷ Parākrama-Pāṇḍyadēva ..	Śaka 1469, Plavaṅga and 4th year.	Grantha and Tamil.	Unfinished.
275	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Perumāḷ Abhirāma-Va-rataṅgarāman alias Vīra-Pāṇḍyadēva.	Śaka 16[17], Man-matha and 10th year.	Tamil ..	Much damaged.
276	Do. ..	Do. ..	Jaṭilavarman Tribhuvanachakravartin Kō-nērmaikoṇḍān Perumāḷ Kulaśēkharadēva.	Śaka 1472, Piṅgala (wrong).	Grantha and Tamil.	Seems to record a gift of land and mentions Ativīrāraman and Karivaranallūr in Āri-nāḍu.
277	Do. ..	Do ..	Aḷagan-Perumāḷ Parākrama-Pāṇḍyadēva	Śaka 146[9], Pla vaṅga and 5th year.	Do.	Damaged. Mentions the king' son Jaṭilavarman alias Tribhu-vanachakravartin Kō[nērmai-koṇḍān Tirunelvēli-Perumāḷ, who was born in the nakshatra Aśvat-(Aśvini).
8	On the north wall of the kitchen in the same temple.	Do. ..	[Aḷagan]-Perumāḷ Śrīvallabhadēva ..	Śaka 138[4] ..	Do.	Gift of land for six house-sites in Śrīvallabha-chaturvēdimaṅgalam. Mentions Ka[riva]ranallūr in [Ā]ri-nāḍu.
279	On the inner gōpura of the same temple, left of entrance.			Vikṛita ..	Tamil ..	Damaged. Provides for the wor-ship of Nandīśvaramuḍaiya Nāyi ṉār in the temple of Tirukkaḷavu ḍaiya-Nāyaṉār.
280	On the same gōpura, right of entrance ..			Vyaya ..	Tamil (verse) ..	Records the construction of the gōpura of the temple of Pālvaṇṇa-nātha.
281	On the north-wall of the Gōmati-amman shrine in the Śaṅkaraliṅgasvāmin temple at Śaṅkaranainārkōyil.	Pāṇḍya ..	Jaṭilavarman alias Tribhuvanachakravartin Kōnērmaikoṇḍān Kulaśēkharadēva.	Śaka 1475, Pramā-din and 3rd year.	Grantha and Tamil.	Mentions Āri-nāḍu
282	On a slab lying in front of the same temple.			Kaliyuga 4962, Śaka 1783, and Kollam 1036, Dur-mati.	Tamil	Gift by a Tahsildar.
283	On the north wall of the central shrine in Svarṇapurīśvara temple at Aḷagadri-puttūr.	Chōḷa ..	Rājarājakēsarivarman	7th year ..	Do. ..	Mutilated. Gift of land for offer-ings to the temple of Tiruputtūr-uḍaiya-Paramasvāmin at Pāradā-yakuḍi, a brahmadēya in Tirunar-aiyūr-nāḍu. Refers to the build-ing of the central shrine with stone
284	On the same wall	Do. ..	Rājarājakēsari[varman alias] Rājarājadēva.	[2]8th ,,	Do. ..	Damaged. Gift of lamps.
285	On the south wall of the same shrine ..	Do. ..	Vikrama Chō[ladēva]	7th ,, ..	Do. ..	Gift of money for a lamp to the temple of Aḷagiyandēva of Tirup-puttūr. On the same tier is an unfinished inscription with the usual historical introduction of Vikrama-Chōḷa beginning with the words pū-maḍuppuṇara, etc.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the same wall				Tamil ..	Mutilated. Seems to record a gift of a lamp. Mentions Aḻagār-Tirupputtūr in Kulōttuṅgasōḻa-vaḻanāḍu.
287	On the east wall of the same shrine ..	Chōḻa ..	Rājarājakēsarivarman alias [Rājarājadēva].	2[2]nd year ..	Do. ..	Damaged. Gift of land for a lamp to the temple of Tirupputtūr-Mahādēva in Paraḍā[ya]kuḍi, a brahmadēya in Tirunaraiyūr-nāḍu, a subdivision of Kshatriya-śikhāmaṇi-vaḻanāḍu.
288	On the same wall	Do. ..	Rājakēsarivarman alias Tri[bhuvanachakra-vartin] Kulōttuṅga-Chōladēva.	Lost ..	Do. ..	Gift of land for offerings.
289	On the east and south walls of the same shrine	Do. ..	Parakēsarivarman alias Rājēndra-Chōḻadēva	4th year ..	Do.	Gift of land for offerings to the shrine of Sūryadēva constructed in the temple by a native of Kallūr in Mēl-Vēmba-nāḍu, a sub-division of Pāṇḍi-nāḍu alias Rājarāja-maṇḍalam. Mentions Kurugūr maḍam.
290	On the east, south and west walls of the shrine of the goddess in the Śiva temple at Āṇḍāṉ-kōyil.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22nd year	Do. ..	Mentions Āṇḍanāyaṉārkōyil and records the gift of a maṭha by [a native of] Tirupputtūr in [Sē]ṟṟūr-[kūṟṟam], a subdivision of Arumo[ḻidēva]-vaḻanāḍu.
291	On the north wall of the central shrine in the Vēdapurīśvara temple at Tirukkaḻittaṭṭai.	Do. ..	Perumāḷ Sundara-Chōḻadēva, 'who drove the Pāṇḍya into the forest'.	7th ,,	Do. ..	Gift of land for rice offerings to the temple of Śrīkuḍittiṭṭai-Uḍaiyār in Vaḍagarai-Vēmbaṟṟūr, by the king's general (sēṉāpati) Pirāntakaṉ Siṟiyavēḷār alias Tirukkaṟṟaḷi-Pichchaṉ.
292	On the same wall	Chōḻa ..	Parakēsarivarman alias Rājēndra-Chōḻadēva.	9th ,, ..	Do.	Refers to the remission of taxes of a land belonging to the temple of Śrīkuḍittiṭṭai-Paramasvāmin in Vēmbaṟṟūr alias Sōḻamārttāṇḍa-chaturvēdimaṅgalam, a brahmadēya in Maṇṇi-nāḍu, which was a subdivision of Rājēndrasiṅga-vaḻanāḍu, by the assembly of that village. The taxes included among others 'the paddy for pañchavāriyam.'
293	Do. ..	Do. ..	Do. do.	9th ,, ..	Do. ..	Refers to a similar transaction by the same assembly. Mentions Rājarāja-Īśvaramuḍaiyār. The chief territorial division is here called Vaḍagarai Rājēndrasiṅga-vaḻanāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
294	On the north wall of the central shrine in the Vēdapurīśvara temple at Tirukkaḷittaṭṭai.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	8th year ..	Tamil ..	Registers still another transaction of the same kind.
295	On the west wall of the same shrine	Do. ..	Parakēsarivarman- ..	[22]nd year ..	Do. ..	Gift of land for offerings to the temple of Śrīkudittiṭṭai-Perumāḷ by a member of the assembly of Amaninārāyaṇa-chaturvēdimaṅgalam, a dēvadāna and a brahmadēya in Vaḍagarai (i.e., the northern bank).
296	On the same wall	Do. ..	Do. ..	2nd ..	Do. ..	Gift [of land] for a lamp to the temple of Tirukudittiṭṭai-Perumāḷ in Amaninārāyaṇa-chaturvēdimaṅgalam.
297	Do. ..	Do. ..	Rāja[kēsarivarman] ..	Lost ..	Do. ..	Gift of a silver pot to the temple of Śrīkudittiṭṭai-Mahādēva at Vēmbaṟṟūr by Sembiyaṉ-Mahādēvip-piraṭṭiyar, who gave birth to Uttama-Chōḷadēva.
298	Do. ..	Do. ..	Rājarājakēsarivarman . ..	3rd year ..	Do. ..	Gift of land for offerings and for the supply of 108 pots of bathing water to the temple of Mahādēva in Amaninārāyana-chaturvēdimaṅgalam by Kiḷānaḍigaḷ, the daughter of Viḻupparaiyar and the queen of Uttama-Chōḷadēva, son of Gaṇḍarādittadēva.
299	On the south wall of the same shrine	Do. ..	Rājakēsarivarman ..	14th year ..	Do. ..	Unfinished. Gift of money for two lamps by the wife and daughter of Śiṟiyavēḷār.
300	On the same wall	Do. ..	Do. ..	15th „ ..	Do. ..	Do. Gift of money for two lamps.
301	Do. ..	Do. ..	Rājarājakēsarivarman alias Rājarājadēva ..	28th „ ..	Do. ..	Gift of 90 sheep for a lamp by Vēmbaṉ Si[ru]ḍaiyār alias Mīnavaṉ-mahādēviyar, queen of Rajarajadēva. States that Amaninarayana-chaturvēdimangalam was situated in Manni-nāḍu a subdivision of Vaḍagarai-Rājēndrasiṁha-vaḷanāḍu.
302	Do. ..	Do. ..	[Perumāḷ] Sundara-Chō[ḷa]dēva alias Poṉ . . . . 'who drove the Pāṇḍya into the forest.'	Lost ..	Do. ..	Damaged. Mentions [Pirā]ntakaṉ Śiṟiyavēḷār the general referred to in No. 291.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
303	On the same wall	Chōḷa ..	[Parakēsarivarman] alias [Rājē]ndra-Chō[ḷadēva].	Lost ...	Tamil ..	Records the remission of taxes on a land belonging to the temple of Tirukkuḍiṭṭiṭṭai-Paramasvāmin in Vēmbaṟṟūr alias Śōḷamārttāṇḍa-chaturvēdimaṅgalam, by the assembly of that village.
304	On the north wall of the Sugrīvēśvara temple at Sarkār-Periyapāḷaiyam.	Pāṇḍya ..	Sundara-Pāṇḍyadēva ..	22nd year	Do. ..	Provides for the maintenance and supervision of an irrigation tank at Sūralūr alias Sundara-Pāṇḍya-nallūr in Vayaṟaikka-nāḍu, which belonged to the temple of Kurakkuttaḷi-Aḷuḍaiya-Nāyaṉār.
305	On the same wall	Do.	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Vīra-Pāṇḍyadēva.	8th ,,	Do.	Gift of land for the requirements of a festival named after the king, in the temple of Kurakkuttaḷi-Aḷuḍaiya-Nāyaṉār the lord of Mugandaṉūr in Vīrasōḷa-vaḷanāḍu. Mentions Vaiuppoṟṟakka-nāḍu.
306	Do. ..	Do. ..	Sundara-Pāṇḍyadēva ..	3rd ,, ..	Do. ..	Gift of money for a lamp to the shrine of Vaḍuga-Ppiḷḷaiyār in the temple of Kurakkuttaḷi-Aḷuḍaiyār, the lord of Mugandaṉūr in Vīrasōḷa-vaḷanāḍu, by a certain Śeṭṭi surnamed Sēramāṉ. Tōḷaṉ of Paḷainallūr.
307	Do. ..	Do.	Do.	4th ,, ..	Do.	Gift of land.
308	Do. ..		Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ		Do.	Damaged. Mentions Tirukkurakkuttaḷi-Uḍaiyār
309	Do.		Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Vīrarājēndradēva.	13th year ..	Do. ..	Gift of land to Appaṉ Vīrarājēndra-sōḷachchakravartin, one of the priests of the temple of Aḷuḍaiya-Nāyaṉār at Maṇṇiyūr in Vaḍa-parisāra-nāḍu. Mentions also the temple of Kurakkuttaḷi-Aḷuḍaiya-Nāyaṉār, the lord of Mugandaṉūr in Vīrasōḷa-vaḷanāḍu.
310	On the west wall of the same temple ..	Pāṇḍya	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ Sunda[ra] Pāṇḍyadēva.	27th ,, ..	Do. ..	Gift of land to the same individual.
311	On the same wall ..	Do. ..	Tribhuvana[chakravartin Kō]ṉēriṉmaikoṇḍāṉ Sundara-Pā[ṇḍya]dēva.	Lost ..	Do. ..	Gift of land for offerings and repairs. Mentions Teṉkarai-Chōḷūralūr.
312	Do. ..	Do. ..	Tribhuvanachakravartin Kōṉē[riṉmaikoṇ]ḍāṉ [Sundara-Pā]ṇḍyadēva.	24th year ..	Do. ..	Gift of land in Teṉkarai-Chōḷūralūr.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
313	On the south wall of the Sugrīvēśvara temple at Sarkār Periyapāḷaiyam.	Pāṇḍya ..	Sundara-Pāṇḍyadēva ..	22nd year	Tamil ..	Refers to Śūralūr alias Sundara-Pāṇḍyanallūr which was a gift by Sundara-Pāṇḍya to the temple of Kurakkuttali-Nāyinār. Mentions also Śīdakkarohi in Vāyaṛaikkā-nāḍu.
314	On the same wall	Do. ..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	24th „ ..	Do.	Gift of land for offerings.
315	On a pillar set up in the courtyard of the same temple.	Umattūr ..	Mahāmaṇḍalēśvara Vīra-Nañjarāya Uḍaiyar.	Śaka 1421, Siddhārthin.	Do. ..	Gift of land by a merchant (Śeṭṭi to the temple of Kurakkuttali-Tambirānār the lord of Mugandaṉūr in Kailasanivāsa-chaturvēdimangalam. Mentions the kavuṇḍas of Vaḍaparisāra-nāḍu.
316	On the west wall of the Varadarāja-Perumal temple in the same village.			Nandana ..	Do. ..	Mentions the temple of Perumāḷ-Varadurāśar at Mugaṉdaṉūr.
317	On the west and south walls of the same temple.		[Tri]bhuvanachakravartin Kōṉēriṉmai-[koṉ]ḍāṉ.	14th year	Do. ..	Damaged. Mentions Vikramaśōḷa-chaturvēdimaṅgalam and the temple of Vikrama-Chōḷa-Viṇṇagaraḷvar named after the king.
318	On the north wall of the central shrine in the Chitrarathavallabha-Perumāḷ temple at Kuruvittuṟai.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	11th „ ..	Do. ..	Records that a native of Maṅgāḍu, a village in Maṅgāḍu-nāḍu in Puliyūr-kōṭṭam, a district of Toṇḍai-maṇḍalam, made a gift of a number of lands collectively named Kulaśēkharamaṅgalam, to the temple of Tiruchchakkarattāḷvar at Śōḷantaka-chaturvēdimaṅgalam in Pāganūr-kūṟṟam and registers an order of the king regarding certain changes to be made in these lands. Mentions Parākkiramapāṇḍiyaṉ-kallaṉai.
319	On the same wall ..			22nd „ ..	Do. ..	Confirms a previous grant made to the Śrīvaishṇavas of the temple, by order of Kāḷiṅgarāyan.
320	Do. ..		....	Do.	Do. .	Do.
321	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	7th year	Do. ..	Gift of gold by a merchant of Kēraḷāntakapuram in Neṟkkuppai-nāḍu, for offerings to the image of Uyyakkoṇḍāḷvār set up by him in the temple of 'Paramasvāmin who was pleased to stand' at Tiruchchakkaratīrtham in Pāganūr-kūṟṟam.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same wall ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	22nd „ ..	Tamil ..	Records that the grant mentioned in No. 319 was issued while the king was seated on his throne in the theatre inside his palace at Madura on the eastern side of Māḍakkuḷam.
323	On the west wall of the same shrine ..	Do. ..	Do.	2nd „ ..	Do. ..	Gift of money for a lamp to the temple of the god (emberumāṉ) at Tiruchchakkara-tīrtha.
324	On the west and south walls of the same shrine.	Do. ..	Do.	16th ..	Do. ..	Records that further changes were made in the lands granted under the name Kulaśēkharamaṅgalam by a native of Māṅgāḍu (see No. 318 above), on account of a mistake committed by the ryots and reported by the assembly of Sōḻāntakachaturvēdimaṅgalam.
325	On the south wall of the same shrine ..			....	Tamil and Grantha.	Registers the lease to a Brāhmaṇa of a specified temple-land in Parākkiramapāṇḍiyaṉ-kaṭṭaḷai, situated to the east of Parākkiramapāṇḍiyaṉ-kallaṇai.
326	On the same wall ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	9th year ..	Do.	Refers to the same lease which is here stated to have been made at the instance of Kāliṅgarāya.
327	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkaradēva.	15th „ ..	Do.	Damaged. Refers to the construction of a maṇḍapa and a māḷigai named after the king. The work is said to have been undertaken at the instance of a native of Tirunelvēli alias Kuḷaśēkharachaturvēdimaṅgalam in Kiḻvēmba-nāḍu.
328	At the entrance into the kitchen of the same temple.	Do. ..	Parākrama-Pāṇḍya ..	9th ..	Tamil (verse) ..	Mentions Śrīvallava-Viṇṇagar. Below the inscription, is engraved an incomplete introduction begining with the words tirumagaḷ jayamagaḷ, etc.
329	On a pillar lying in the court-yard of the same temple.				Do. ..	The pillar was the gift of Śiṟṟamba[lu]daiyāṉ Paṇḍaraṅgi-Vāṇaṉ.
330	On the pedestal of one of the Jaina images on the hill at Koṅgar-Puḷiyaṅguḷam.				Vaṭṭeḻuttu ..	Records that the image was cut at the instance of Gunasēṉap-periyaḍigaḷ, the pupil of Varttamānava-Paṇḍitar who was the pupil of Gunasēnadēva presiding over Kuraṇḍi-Ttirukkāṭṭāmbaḷḷi in Veṇbu-nāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
331	On the pedestal of another Jaina image on the hill at Koṅgar-Puḷiyaṅguḷam.				Vaṭṭeḻuttu ..	The image was cut at the instance of a pupil of Guṇasēnadēva who was in charge of this paḷḷi.
332	On the pedestal of the third Jaina image in the same place.				Do.	Damaged. Mentions Guṇasēnadēva who presided over this paḷḷi.
333	On the pillow-side of the Pañchapāṇḍava-beds on the eastern slope of the hill at Tiruparaṅkuṇṛam.					In Brāhmī characters.
334	On the pillow-side of one of the beds in the huge cavern known as Pañchapāṇḍava-beds on the hill at Aḻagar-malai.					Do.
335	On the north wall of the central shrine in the Jñānapurīśvara temple at Tiruvaḍisūlam.	Chōla	Kulōttuṅga-Chōḷadēva	16th year	Tamil	Gift of 12 sheep for a lamp to the temple of Aḷuḍaiyār Tiruviḍaichchuramuḍaiya-Nāyaṉār in Valla-nāḍu, a subdivision of Kaḷattūr-kōṭṭam in Jayaṅgoṇḍa-Chōḷa-maṇḍalam.
336	On the same wall		Kōṉērmaikoṇḍāṉ	5th "	Do.	Gift of the two villages of Perundenbākkam in Valla-nāḍu, a subdivision of Kaḷattūr-kōṭṭam and Mēl-Perundenbākkam in Āmūr-kōṭṭam.
337	On the west wall of the same shrine	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya, 'who was pleased to witness the elephant hunt'.	Śaka 1455, Nandana.	Do.	Gift of money for offerings and lamps to the temple of Naḍuvariyum-Tambirāṉār at Tiruviḍaichchuram by the mahāmaṇḍalēśvara Kumāra-Jalakarāja-Tirumalayadēva-Mahārāya, for the merit of the king. Mentions Seṅgaḻunīrpaṭṭu-sīrmai (*i.e.* the Chingleput country).
338	On the west and south walls of the same shrine.	Chōḷa	Parakēsarivarman alias Tribhuvanachakravartin [Vikra]ma-Chōḷadēva.	Lost..	Do.	Gift of land for two lamps.
339	On the south wall of the same shrine	Do.	Vikrama-Chōḷadēva	10th year	Do.	Gift of 12 sheep for a lamp by a native of Pulippākkam. Mentions Pallāpuram in Puliyūr-kōṭṭam.
340	On the same wall	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	47th "	Do.	Registers a grant of land in the village of Tiruviḍaichchuram to the temple of Tiruviḍaichchuram-Uḍaiyār, by a native of Kaḷattūr. Mentions Vallam alias Jayaṅgoṇḍaśōḷanallūr in Valla-nāḍu. Begins with the historical introduction pugaḻ-śūḻnda puviyil, etc.
341	Do.	Do.	Chakravartin Kulōttunga-Chōḷadēva	Do. ..	Do. ..	Gift of land.

B. –Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On the east wall of the same shrine ..	Pallava ..	Peruñjiṅgadēva ..	14th year	Tamil ..	Built in at the begining. Gift of 3 cows for a lamp. Mentions Piḷḷaiyār Nīlagaṅgaraiyar.
343	On the same wall . ..	Vijayanagara ..	[Viru]ppaṇa-Uḍaiyar	Pramōda ..	Do. ..	Do. do. Mentions the districts Kaḷattūr-paṟṟu, Tirukkaḻukkuṉṟa-ppaṟṟu and Āyiravēli-ppaṟṟu.
344	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Bukkaṇa-Uḍaiyar, son of Uḍaiyar. .	Vikrama ..	Do ..	Some slabs on the right side of the inscription appear to have been removed and replaced by others. Gift of a lamp. Mentions Iraṇḍāyiravēli-ppaṟṟu in Kaḷattūr-kōṭṭam.
345	On the west wall of the same maṇḍapa ..	Do. ..	Kumāra Vijaya-[Uḍaiyar] son of [Vīra-Dēvarāya].	Jaya ..	Do. ..	Much damaged. Seems to record a gift of land.
346	On the east wall of the Gōvardhanāmbāḷ shrine in the same temple.				Do.	Records that a native of Peruṇḍaṇḍalam built a shrine and set up the image of the goddess Tirukkāmakkōṭṭamuḍaiya-Periyanāchchiyār in the temple of Tiruviḍaichchuramuḍaiya-Nāyaṉār.
347	On the west wall of the same shrine ..		Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	4th year	Do. ..	Unfinished. Seems to record the gift of a lamp to the shrine of the same goddess.
348	On the south wall of the central shrine in the Vaḷḷīśvara temple at Māṅgāḍu.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	23rd ,,	Do. ..	Built in at the beginning. Gift of money for a lamp by a certain Śittavaṭadēvaṉ Gaṇḍarādittaṉ. Mentions Māṅgāḍu alias Aḻagiyaśōḻanallūr in Puliyūr-kōṭṭam.
349	On the same wall	Do. ..	Do ..	16th ,, ..	Do. ..	Gift of money for a lamp to the temple of Tiruveḷḷikiḻmēya-Nāyaṉār at Māṅgāḍu alias Aḻagiyaśōḻanallūr in Puliyūr-kōṭṭam.
350	Do. ..	Vijayanagara	Paratāpadēvarāya ..		Do. ..	Built in at the end. Seems to register a gift of land.
351	On a slab built into the floor of the same shrine.	Gaṅga-Pallava ..	Vijaya-[A]parājitavarman	3rd year ..	Do. ..	Gift of gold for a lamp and offerings to the temple of Tiruveḷḷikiḻ-Mahā[dēva] at Māṅgāḍu by a native of Kachchippēḍu.
352	On another slab built into the same floor ..	Do. ..	Vijaya-Nandivikramavarman ..	17th ..	Do. ..	Incomplete. Mentions a native of Kuṉṟattūr and the temple of Tiruveḷḷikiḻuḍaiya . . . .

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
353	On the north wall of the central shrine in the Kāmākshi-amman temple at Māṅgāḍu.	Vijayanagara ..	Rayar Pratāpadēvarāya ..	Parābhava	Tamil	Gift of land to the temple of Āvuḍaiya-Nāchchiyār in Māṅgāḍu alias Aḷagiyaśōḷanallūr, in Māṅgāḍu-nāḍu a sub-division of Puliyūr-kōṭṭam, [alias] Kulōttuṅgaśōḷa-vaḷanāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam. Mentions Dēvarāya-Uḍaiyār.
354	On the west wall of the same shrine	Do. ..	Pratāpadēvarāya ..		Do. ..	Registers an agreement among the villagers of Māṅgāḍu prohibiting the sale of lands to outsiders or even the gift of them as a dowry.
355	On the south wall of the same shrine ..	Do. ..	Vīrapratāpa Dēvarāya-Mahārāya ...	Plava ..	Do. ..	Sale of land to the temple of māṇṇaippuṟṟu Āvuḍai-Nāchchiyār in Māṅgāḍu. Puliyūr-kōṭṭam was otherwise named Kulōttuṅga-śōḷa-vaḷanāḍu.
356	On the gōpura of the same temple, right of entrance.			Ānanda ..	Do. .	Damaged. Gift for the merit of Daḷavāy Śeñjāma-Nāyakkan. Mentions Pūndamali-śīmai.
357	On a slab built into the floor in the same gōpura.	Chōḷa ..	Pa[ra]kēsarivarman ..	15th year ..	Do. ..	Fragment. Gift of a lamp. Māṅgāḍu is stated to have been situated in Puliyūr-kōṭṭam
358	On two stones built into the floor of the court-yard in the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇ-[ḍān] Sundara-Pāṇḍyadēva, 'who was pleased to take every country'.	5th ,, ..	Do. ..	Gift of land as a paḷḷichchandam to a (paḷḷi) whose name is not quite distinct.
359	On the east wall of the first prākāra of the same temple.		....	Virōdhin ..	Do. ..	Damaged. Appears to record an agreement among the residents of Māṅgāḍu. Mentions Achchutappa-Nāyaka.
360	On the same wall	Vijayanagara ..	Vīrapratāpa [Vīra]-Veṅka[ṭa]yadēva-Mahārāya.	Śaka 1508, [Vyaya]	Do. ..	Much damaged.
361	On a pillar in the Māri-amman temple in the same village.	Do. ..	Krishṇayadēva-Mahārāya ..	Bhāva ..	Do. ..	Registers a gift of land to the temple of Paramā-Nāyiṉār at Māṅgāḍu for the merit of Vīra-Narasiṅgarāya-Nāyakkar who appears to have been also called Sellappa.
362	On the north wall of the central shrine in the Vyāghrapurīśvara temple at Vayalūr.			Śaka 14[2]7 Krōdhana.	Do. ..	Gift of land for offerings to the temple of Tiruppilavāyaluḍaiya-Nayiṉār by Taruśi Timmarāśar, son of Rāyatariśi Bommayadēva-Mahārāya who was a mahāmaṇḍalēśvara and bore the title Tribhuvanakaṭṭāri.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
363	On the west and south walls of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take every country.'	8th year ..	Tamil ..	Registers an agreement among the villagers of Vāyalūr that they will neither purchase nor mortgage the lands belonging to the temples of Tiruppilavāyiluḍaiya-Nāyanār and three others.
364	On the south wall of the same shrine	Vijayanagara ..	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar, son of Vira-Bukkaṇa-Uḍaiyar.	Rudhirōdgārin ..	Do. ..	Registers that the weavers at Vāyalūr alias Jananāthanallur in Paṭṭina nāḍu a sub-division of Sembūr-kōṭṭam in Jayangoṇḍa-chōla-maṇḍalam, were taxed 3 paṇam on each loom.
365	On a portion of the east wall of a partially demolished maṇḍapa in the same temple.	Do. ..	Dēvarāya-Uḍaiyar, son of Vira-Vijayarāya-Uḍaiyar.	Kīlaka ..	Do. ..	Much damaged. Seems to register a gift of land in the village of Arambākkam in Tirukkaulk-kunra-parru. Mentions Jananāthanallūr alias Vāyalūr in Ponnūr-nāḍu.
366	On a slab built into the floor in the gōpura of the same temple.	Chōla ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.'	12th year	Do. ..	Gift of land for a lamp to the temple of Mahādēva. Mentions Mōndūr-nāḍu, a sub-division of Āmūr-kōṭṭam.
367	On some detached stones built into the same gōpura.	Rāshṭrakūṭa ..	Kannaradēva, 'who took Kachchi (Conjeeveram) and Tañjai (Tañjāvūr)'	22nd " ..	Do. ..	Seems to record a sale of land.
368	On a pillar in the same gōpura ..	Pallava ..	Rājasiṁha		Pallava-Grantha ..	Gives a long list of the kings of the Pallava dynasty who preceded Rājasiṁha.
369	In the rock-cut cave (now used as a place of worship by the Muhammadans (near old Pallāvaram.				Do. ..	Contains the birudas of the Pallava-king Mahēndravarman I.
370	On the north wall of the central shrine in the Svarṇaghaṭēśvara temple at Neyvaṇai.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjimgadēva.	36th year	Tamil ..	Gift of paddy for offerings to the temple of Porkuḍaṅguḍuttaruliya-Nāyaṇār at Tirunelvaṇai. Mentions the temple of Tiruvannāmalaiuḍaiya-Nāyaṇār and the temple of Tiruvīraṭṭāna-muḍaiya-Nāyaṇār in Tirukkōvalūr.
371	On the same wall	Chōla ..	Vikrama-Chōḷadēva ..	8th " ..	Do. ..	Gift of land to the god at Tirunelveṇṇai in Kurukkai-kūram, a district in Milāḍu alias Jananātha-valanāḍu, by Vikkiramaśōḷa-Chchēdiyarāyaṉ of Kiliyūr. Mentions Kalattūr in Dāmar-nāḍu, a sub-division of Tirumuṇaippāḍi in Rājarāja-vaḷanāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
372	On the north wall of the central shrine in the Svarnaghatêśvara temple at Neyvanai.			Saka 1384	Tamil ..	Gift of land for lamps to the temple of Porkudaṅguduttaruḻiya-Nâyanâr at Tirunelvanai in Âdanûrparru, a subdivision of Kurukkai-kûrram in Tirumunaippâdi-nâdu, by a native of Palampattinam in Pattana nâdu, a subdivision of Sembûr-kôttam in Jayaṅgondachôḻa-mandalam.
373	On the same wall ..	Chôḻa	Vikrama-Chôḻadêva ..	12th year ..	Do. ..	Stones out of order. Gift of land for offerings to various shrines by Malaiyan-Mallan alias Râjêndrasôḻa-Malaiyamân of Kiḻiyûr.
374	Do. ..	Do. ..	Râjakêsarivarman alias Tribhuvanachakravartin [Kulôttuṅga Chôḻadêva].	23rd ,, ..	Do. ..	The end of the inscription is lost. Gift of lands under the name Suṅgandavirttasôḻanallûr at the request of Porkôyil Tondaimân, a native of Arumbâkkam in Jayaṅgondachôḻa-mandalam.
375	Do. ..	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḻadêva.	48th ,, ..	Do. ..	Refers to the setting up of the image of Naṭarâja (Kûttâdundêvar) in the temple at Tirunelvennai by Râjêndrasôḻa-Chêdiyarâyan, a native of Kiḻiyûr which was situated in Tirumunaippâdi [nâdu], a subdivision of Gaṅgaikondachôḻa valanâdu.
376	On the west wall of the same shrine ..	Do ..	Râjakêsarivarman alias Udaiyâr śrî-Kulôttuṅga-Chôḻadêva.	10th ,, ...	Do. ..	Gift of 64 cows for two lamps to the temple of Mahâdêva at Tirunelvennai for the merit of Râjêndrasôḻa-Malaiyamân. Mentions Dâmar-kôttam on the southern bank of the Pennai in Tirumunaippâdi nâdu, a subdivision of Râjêndrasôḻa-valanâdu.
377	On the same wall ..	Do. ..	Râjakêsarivarman alias Chakravartin [Kulôttuṅga]-Chôḻadêva.	[34th] ,, ..	Do. ..	Damaged.
378	On the south wall of the same shrine ..	Do. ..	Para[kêsarivarman alias Tribhuvanachakravartin Vikrama]-Chôḻadêva.	9th ..	Do. ..	Gift of a ½ lamp.
379	On the same wall ..	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḻadêva.	[9]th ,, ..	Do. ..	Incomplete. Gift of land for offerings to the shrine of the goddess. Milâdu is stated to be a subdivision of Râjarâja-valanâdu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the same wall ..	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga [Chōḷadēva].	3rd year ..	Tamil ..	Gift of land in Paṉaippākkam under the name Kalikaḍiṇḍa-sōḷanallūr at the instance of Śivānandamahāmuni of Tirutturaiyūr. Tirumuṉaippāḍi appears to have been otherwise called Rājēndrasōḷa-vaḷanāḍu.
381	On the gōpura of the temple, right and left of entrance.	Vijayanagara ..	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1439, Īśvara..	Grantha and Tamil.	Stones out of order. Refers to the victories of the king in the eastern country and to his remission of taxes in the villages owned by the Vaishṇava and other temples in the Chōḷa-maṇḍala
382	On the north wall of the central shrine in the Vīḷināthasvāmin temple at Tiruvīlimilalai.			6th year	Do.	Damaged. Seems to record a gift of land for festivities in connection with the two temples of Tivīḷimiḷalai-Uḍaiyār and the goddess Piḍāriyār. The latter of these was perhaps built in this year.
383	On the same wall ..	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	2[4]th year.. ..	Do.	Do. Mentions Tiruvīḷimiḷalai which was a brahmadēya in Veṇṇāḍu, a subdivision of Ulaguyyakkoṇḍaśōḷa-vaḷanāḍu. The donor was perhaps a native of Annavāyil in Śeṟṟur-kūṟṟam, a district of Kulōttuṅgasōḷa-vaḷanāḍu.
384	Do. ..			36th year ..	Do.	Built in at the beginning. Gift of tiles covered with gold to the temple of Tiruvīlimiḷalai-uḍaiya-Mahādēva. One of the donors was Vijairājēndradēva-Aṇukkiyār Pallavaṉ Paṭṭālinaṅgai.
385	Do. ..	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	8th ,,	Tamil	Damaged. Seems to record a gift of land for a lamp, by purchase.
386	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ..	Do. ..	Gift of a lamp stand and a lamp.
387	Do. ..	Do.	Vikrama-Chōḷadēva	[2]nd ,,	Do. ..	Gift of money for two lamps Mentions Āvūr-kūṟṟam, a district in Nittavinōda-vaḷanāḍu.
388	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Vikrama]-Chōḷadēva.	5th ,, ..	Do. ..	Gift of land for offerings at the request of a native of Āvūr in Āvūr-kūṟṟam.
389	Do. ..	Do. ..	Vikrama Chōḷadēva ..	[5]th ,, ..	Do.	Gift of land in Tattamaṅgalam for feeding Brāhmaṇas, at the request of the same person.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
390	On the south wall of the central shrine in the Viḻināthasvāmin temple at Tiruviḻimiḻalai.	Chōḷa ..	Rājakēsarivarman alias [Tribhuvana]chakravartin Kulōttuṅga-[Chōḷadēva].	[4]5th year ..	Tamil ..	Built in at the end. Refers to the gathering of the assembly of Tiruviḻimiḻalai, to discuss the business of the village (grāmakārya).
391	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva ..	7th ,, ..	Do. ..	Gift of a gold ornament.
392	On the west wall of the same shrine.. ..	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	23rd ,, ..	Do. ..	Gift of land to a maṭha constructed at Tiruviḻimiḻalai and named Aḻagiya-Tiruchchirrambalam-uḍaiyār-maḍam by a certain Jñānaśiva who was the disciple of Tiruchchattimurrattu-Mudaliyar of the Tirujnānasambanda-tirumaḍam situated to the east of the temples of Tiruchchattimurramuḍaiya-Nāyanār and Tirukkāmakōṭṭamuḍaiya Periya-Nāchchiyār at Rājarājapuram in Tirunāraiyūr-nāḍu, a district of Kulōttuṅgachōḷa-vaḷanāḍu.
393	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājādhirājadēva.	31st ,,	Do.	Gives a detailed description of the boundaries of Jayaṅgoṇḍasōḷanallūr, the dēvadāna village of the temple at Tiruviḻimiḻalai, and refers to a survey of the lands belonging to the temple.
394	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Perumāl Sundara-Pāṇḍyadēva ..	10th ..	Do. ..	Gift of land.
395	On the same wall ..	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd ,, ..	Do. ..	Sale of land.
396	On the south wall of the same maṇḍapa ..	Vijayanagara	Viruppaṇa Uḍaiyār, son of Vīra Ariyappa-Uḍaiyār.	Śaka 1307, Krōdhana.	Do. ..	Gift of land for a garden by a merchant of Kāvērippūmpaṭṭinam in Rājādhirāja-vaḷanāḍu.
397	On one of the pillars in the same maṇḍapa..				Do. ..	Records the name of Ukkal-kiḻān-Edirilisōḻan alias Pallavarājan. Two other pillars bear the same name
398	On one of the door-posts in the same maṇḍapa		....	....	Grantha and Tamil.	Gift of a lamp.
399	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājēndra Chōḷadēva.	24th year (in words, the date is given as 21).	Tamil	Sale of land by a native of Tiruvelundūr-nāḍu in Jayaṅgoṇḍa-śōḷa-vaḷanāḍu to a native of Nerkuppai in Tañjāvūr-kūrram, a sub-division of Pāṇḍyakulāśani-vaḷanāḍu.
400	On the same wall ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	[2]1st year ..	Do.	Gift of land by a Brāhmaṇa for the merit of the king.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the same wall ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year	Tamil ..	Gift of land by a native of Periyaṅguḍi in Tirunāraiyūr-nāḍu, a sub-division of Kulōttuṅgaśōla-vaḷanāḍu.
402	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷa-dēva.	2nd .	Do. ..	Registers a list of lands owned by the Tirunāvukkaraśar-maṭham at Tiruvīḻimiḻalai.
403	Do. ..	Do. ..	[Tribhuvanachakravartin] Rājarājadēva ..	31st ..	Do. ..	Gift of land and a house-site to a carpenter (tachchāchāri) for executing the repairs in the shrines of Ninṟaruḷiya-Nāyaṉār and Neṟivārkuḻali-Nāchchiyār in the same temple.
404	On the south wall of the same prākāra ..	Do. ..	[Tribhuvanachakra]vartin Kulōttuṅga-Chōḷadēva, who took Madura and was pleased to take the crowned head of the Pāṇḍya.	Lost ..	Do. ..	Damaged. Stones out of order. Seems to record a gift of land.
405	On the same wall .	Do. ..	Tri[bhuvanach]akravartin [Kulōttuṅga-Chōḷadēva], who took [Madura], Karuvūr and Īḻam (Ceylon) [and was pleased to take the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors].	37th year ..	Do. ..	Do. Appears to record a gift of land for offerings to the shrine of the goddess.
406	Do. ..				Do. ..	Do. Gift of land for a lamp by a native of Vīraṇam, a village in Meṟkā-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu.
407	Do. ..	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	20th year ..	Do.	Do. Registers a lease of land for maintaining lamps.
408	Do. ..		....	Do.	Do. ..	Damaged.
409	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rāja[rājadēva] ..	11th year	Do. ..	Gift of land for offerings to the image of Tiruvādavūrdēvar set up in the third prākāra of the temple at Tiruvīḻimiḻalai. Refers to the [3]9th year of Periyadēvar Tribhuvanavīradēva.
410	Do. ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st ,, ..	Do. ..	Gift of land.
411	On the west wall of the same prākāra ..	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-[Pā]ṇḍyadēva.	8th ,,	Do. ..	Damaged. Seems to record a gift of land for the benefit of the maṭhas and minor shrines in the temple at Tiruvīḻimiḻalai. Mentions a certain Nārpattennāyira-Piḷḷai among the Śaiva devotees.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
412	On the west wall of the first prākāra of the Viḻināthasvāmin temple at Tiruviḻimiḻalai.	Chōḷa	[Tribhuvana]chakravartin Rājēndra-Chōḷadēva.	[18]th year ..	Tamil ..	Damaged. Appears to record a gift of land by purchase.
413	On the same wall	Do. ..	Tribhuvanachakra[vartin] Rājēndra-Chōḷadēva.	18th ..	Do. ..	Do. Refers to the construction of a maṭha on the northern side of the temple.
414	Do. ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[9]th „ ..	Do. ..	Do. Gift of land, by purchase, for the recital of the Tirumuṟai hymns in the tirukkaikkōṭṭi which was constructed for that purpose in the temple during the time of king Narasiṅgadēva.
415	On the east wall of the same prākāra ..	Chōḷa ..	[Tribhu]vanachakravartin Kulōttuṅga Chōḷadēva.	3rd ..	Do. ..	Damaged and built in at the beginning. Mentions the temple of Tiruvagattīśvaramuḍaiya-Mahādēva at Vaḷavan Aṇṇiyūr in Veṇ-ṇāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu. Mentions the 6th year of [Vikra]ma-Chōḷadēva.
416	On the same wall ..	Do. ..	Kulōttuṅga-Chōḷadēva, 'who took Madura and was pleased to take the crowned head of the Pāṇḍya.'	17th ..	Do. ..	Gift of land by purchase to the temple of Tiruchchuvargam-Uḍaiyār at Tiruviḻimiḻalai.
417	Do. ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	2nd „ ..	Do. ..	Gift of land to the shrine of Tiruvēgambam-Uḍaiyār in the first prākāra of the temple. Mentions Aṇapāyan-Sēvūr in Panaiyūr-nāḍu, a sub-division of Kulōttuṅgasōḷa-vaḷanāḍu.
418	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	16th ..	Do. ..	Damaged. Gift of land, by purchase to the shrine of Pārvatīśvaram-Uḍaiyār in the first prākāra of the temple at Viruviḻimiḻalai. Mentions the temple of Tiruchchuvargam-Uḍaiyār, whose dēvadāna village was Kulōttuṅgasōḷanallūr.
419	Do. ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	2nd .	Do.	Do. Built in at the end. Mentoins Komāraṉ-Kulōttuṅgasōḷa-chchaturvēdimaṅgalam.
420	Do. ..	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin.		Do. ..	Do. Built in at the end. Mentions Jayaṅgoṇḍasōḷanallūr, a dēvadāna village of the temple of Tiruviḻimiḻalai-Uḍaiyār and the village Komāran-Kulōttuṅgasōḷa-chchaturvēdimaṅgalam in Tiru-[vaḻu]ndūr-nāḍu.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On a pillar in the inner verandah of the same temple.	Chôḷa ..	[Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva].	Doubtful ..	Tamil ..	Much damaged. Mentions Rājarājan-*kkāśu*.
422	On another pillar in the same place ..	Do. ..	Rājarājakēsarivarman *alias* Rājarājadēva ..	24th year ..	Do. ..	Begins with the usual historical introduction. Gift of paddy by the assembly of Tiruviḷimiḻalai.
423	On the third pillar in the same place ..	Do. ..	Do. do. ..	[2]2nd „	Do. ..	Records that the assembly of Tiruviḷimiḻalai, a *dēvadāna* village of the god in Veṇṇāḍu, a sub-division of Uyyakkoṇḍārvaḷa-nāḍu, made provision for the singing of the *Tirupadiyam* hymns in the temple.
424	On the fourth pillar in the same place ..				Do. ..	Records that [the pillar] was the gift of a certain Bhāradvāja Dēvargaḷnāyaṉ. The same is recorded on two other pillars.
425	On one of the steps in front of the Subrahmaṇya shrine in the same temple.	Chôḷa ..	Kulōttuṅga-Chōḷadēva, 'who was pleased to take the crowned head of the [Pāṇ]ḍya and . . . . . .'	[11]th year ..	Do. ..	Fragment. Mentions Koṟṟamaṅgalam in Puṟaṅgarambai-nāḍu, a sub division of Rājēndrasōḷa-vaḷanāḍu.
426	On the south and east walls of the Chaṇḍikēśvara shrine in the same temple.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th „ ..	Do. ..	Stones out of order. Gift of money for two lamps.
427	On the east wall of the same shrine	Do. ..	Rājakēsa[rivarman *alias* Tri]bhuvanachakravartin Kulōttu[ṅga-Chōḷ]adēva.	34th ..	Do. ..	Fragment. Seems to refer to the building of the shrine of Ādi-chaṇḍēśvaradēva, of stone.
428	On the same wall ..	Vijayanagara ..	Vīra-Viruppaṇṇa-Uḍaiyar, son of Vīra-Viruppaṇṇa-Uḍaiyar.	Śaka 13[10] ..	Do. ..	Damaged and unfinished. Mentions Veṇṇāḍu in Uyyakkoṇḍār-vaḷanāḍu.
429	On the north wall of the Gaṇēśa shrine in the same temple.	Chôḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	5th year ..	Do. ..	Seems to record a gift of money to an ascetic (*tapasvin*) in the temple of Śivalōkāmuḍaiya-Nāyaṉār at Jayaṅgoṇḍaśōlanallūr, the *dēvadāna* village of the temple of Tiruviḷimiḻalai-Uḍaiyār.
430	On the west wall of the same shrine ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th ..	Do. ..	Gift of an ornament by a native of Viḷandai in Mēṟkāla-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu.
431	On the same wall ..	Do. ..	[Rājakēsarivarman *alias* Tribhuvanachakravartin] Vikrama-Chōḷadēva.	6th ..	Do. ..	Mentions Vishṇuvardhanapuram, a village in Veṇṇāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu.
432	On the south wall of the same shrine ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	[10]th „ ..	Do. ..	Damaged. Gift of a lamp.
433	On the north wall of the Mūlasthānēśvara shrine in the same temple.	Do. ..	Tribhuvanachakra[vartin] Kulōttuṅga-Chōḷadēva, 'who was pleased to take . . . . and the crowned head of the Pāṇḍya'	2[7]th „ ..	Do. ..	Stones out of order. Refers to a sale of land. Another incomplete record of the same king is inscribed at the bottom.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the east wall of the Mūlasthānēśvara shrine in the Vīḷināthasvāmin temple at Tiruviḷimiḻalai.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madura [and the crowned head of the Pāṇḍya].'	15th year ..	Tamil ..	Refers to certain arrangements in connection with the irrigation of the temple lands at Jayaṅgoṇḍa-sōḷanallūr in Uyyakkoṇḍār-vaḷanāḍu. Mentions Tribhu-vanachakravartin Kōṉērinmaiko-ṇḍāṉ and Kīrttimārtāṇḍappēraṟu.
435	On a pillar in the Sundarakuchāmbāḷ shrine in the same temple.	Do. ..	Parakēsarivarman ..	Do. ..	Do. ..	Gift of 96 sheep for a lamp to the temple of Tiruttāṉṟōṉṟi-bhaṭṭārar at Tirumalaḷai in Veṇṇāḍu.
436	On the same pillar ..	Do. ..	Do.	6th year	Do. ..	Gift of gold for feeding four *Brāhmaṇas* in the temple of Tiru-ttāṉṟōṉṟi-Mahādēva at Tirumala-lai. The donor was a certain Amarabhujaṅgaṉ Muppuli *alias* Gaṇḍaragaṇḍa Pallavaraiyaṉ.
437	Do. ..		Lost ..	Lost ..	Do. ..	Mutilated. Gift of land for a flower-garden to the temple of Tiruttāṉṟōṉṟi-bhaṭāra at Tiru-maḷalai.
438	Do. ..				Do. ..	Gift of a sword (*vāḷ*) called *Śrī-Kālakālaṉ* by Vāṇiyaṉ Pāḍaṉ *alias* Śrikulakēsari Viḷupparai-yaṉ, to the temple of Tiruviḷimi-ḻalai-Uḍaiyār.
439	Do. ..	Chōḷa ..	Parakēsarivarman ..	[?] + 1st year ..	Do. ..	Gift of a silver dish to the temple of Tiruviḷimiḻalai-Uḍaiyār Para-mēśvara-bhaṭāra.
440	On the second pillar in the same shrine ..	Do. ..	Madiraikoṇḍa Parakēsarivarman M	3[2]nd ..	Do. ..	Damaged. Gift of 90 sheep for a lamp to the temple of Tiruvaga-ttīśvarapperumānaḍigaḷ.
441	On the third pillar in the same place ..	Do. ..	Do. ..	38th ..	Do. ..	Much damaged. Mentions Pāmbu-ra-nāḍu.
442	On the same pillar ..	Do. ..	Parakēsarivarman *alias* Rājendra-Chōḷadēva.	5th ..	Do. ..	Seems to record a gift of lamp.
443	On the fourth pillar in the same place ..				Do. ..	Mutilated. Refers to the setting up of an image of Śrī-Krishṇa and seems to record a gift of land for offerings.
444	On the same pillar ..	Chōḷa ..	Parakēsarivarman *alias* Uḍaiyār Śrī-[Rājēn-dra]-Chōḷadēva.	10th year ..	Do. ..	Damaged. Mentions the copper image of Aḷagiya-Maṇavāḷa which was caused to be made by the mother of Rājēndrasōḷa Aṇukkappallavaraiyar.
445	On a pillar in the inner *gōpura* of the same temple, right of entrance.	Do. ..	Rāja[rājakēsarivarman], 'who destroyed the [ships] at Śalai.'	12th ,, ..	Do. ..	Gift of land by the assembly of Maḷalai to a servant in the temple of Tiruttāṉṟōṉṟi-bhaṭāra.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the same pillar ..	Chōḷa ..	Rājakē[sarivarman] ..		Tamil ..	The continuation of this record on the west face of the pillar is apparently chiselled off.
447	On another pillar in the same *gōpura*, left of entrance.	Do. ..	Rājarājakēsarivarman	18th year	Do. ..	Unfinished. Refers to the great assembly of Tirumalalai.
448	On the second *gōpura* in the same temple ..	Pāṇḍya ..	Jaṭāvarman Thibhuvanachakravartin Sundara-Pāṇḍyadēva.	•2nd ,, ..	Do. ..	Seems to record a gift by the merchants (*seṭṭi*) living in the villages belonging to the temple.
449	On the third *gōpura* in the same temple, right of entrance.	Chōḷa ..	Rājarāja[kēsarivarman *alias*] Rājarājadēva.	2[2]nd ,,	Tamil and Grantha.	Seems to provide for lamps.
450	On the south wall of the central shrine in the Umāmahēśvarasvāmin temple at Kōṉērirājapuram.	Do. ..	Madhurāntakadēva *alias* Uttama-Chōḷa ..		Tamil ..	Records that the temple of Tirunallamuḍaiyār was built of stone by Mādēvaḍigaḷār *alias* Sembiyaṉ-Mādēviyār, queen of Gaṇḍarādittadēva and mother of the king.
451	On a pillar lying in a grove at Tirukkāravāśal.	Do. ..	[Parakēsari]varman *alias* Rājēndra-Chōḷadēva.	3rd year ..	Do. ..	Mutilated. Gift of land, by purchase, for a lamp and for offerings to the temple of Tirukkārāyil-Uḍaiyār.
452	On another pillar in the same place	Do.	Rājakēsarivarman *alias* Rājarājadēva ..	27th ,, ..	Do. ..	Records the construction of the *olakka-maṇḍapam* and mentions Arumoḷidēva-vaḷanāḍu.
453	On the third pillar in the same place ..	Do.	Rājakēsarivarman [Mu]mm[u]ḍi-Chōḷadēva.	3rd ,, ..	Do. ..	Gift of land by purchase for a lamp to the temple of Mahādēva at Tirukkārāyil, a *brahmadēya* in Puliyūr-nāḍu. Mentions Kīraṅguḍi in Valivala-kūṟṟam.
454	On some of the detached stones lying in the same temple.	Do.	Tribhuvanachakravartin Ra[ja]rā[ja]dēva ..	28th ,, ..	Do. ..	Incomplete. Gift of land for feeding the persons who recite the *Tirumuṟai* in the *tirukkaikkōṭṭi* of the temple at Tirukkārāyil, by the residents of Mūvūr, a village in Puliyūr-nāḍu, a sub-division of Arumoḷidēva-vaḷanāḍu.
455	On the north wall of the central shrine in the Ujjīvanāthasvāmin temple at Uyyakkoṇḍāṉ-Tirumalai.	Do. ..	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva.	27th ,, ..	Do. ..	Incomplete. Gift of 90 sheep for a lamp to the temple of Viḷamiyār at Karkuḍi in Rājāśraya-chaturvēdimaṅgalam in Pāṇḍikulāśani-vaḷanāḍu. The donor was the queen Nakkaṉ Arumoḷi *alias* Piridimādēviyār.
456	On the south wall of the same shrine ..	Do. ..	Uttama-Chōḷa *alias* Parakēsa[rivarman] ..	Śaka 901 and Kaliyuga 40[8]0.	Do. ..	Built in at the end. Seems to register a gift of land for offerings.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
457	On the south wall of the central shrine in the Ujjivanāthasvāmin temple at Uyyakkoṇḍāṉ-Tirumalai.	Chōḷa ..	Uḍaiyār-Rājarājadēva	7th year ..	Tamil ..	Built in in the middle. Gift of gold for festivals to the temple of Uyyakkoṇḍa-Nāyaṉār in Rājāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Uṟaiyūr-kūṟṟam, a sub-division of Teṉkarai Kēraḷāntaka-vaḷanāḍu.
458	On the south and east walls of the same shrine.		Lost ..	Lost ..	Do. ..	Built in at the beginning and in the middle. Gift of land for offerings to the temple of Tirukkaṟkuḍi-Paramēśvara in Nandivanmamaṅgalam a *brahmadēya* on the southern bank (*teṉkarai*), by Parāntakaṉ Mādēvaḍigaḷ *alias* Śembiyaṉmādēvi. Mentions the channel Vairamēga-vā[y]kkāl.
459	On the east wall of the same shrine	Chōḷa ..	Rājarājakēsarivarman, 'who destroyed the ships at Kandaḷūr.'	10th year ..	Do. ..	Gift of a gold crown set with pearls, rubies and diamonds to the temple of Tirukkaṟkuḍi-Āḻvār-Viḻumiyār at Nandivanmamaṅgalam, by queen Pirāntakaṉ Mādēvaḍigaḷ *alias* Śembiyaṉ-Mādēviyār, who gave birth to Gaṇḍaṉ-Madhurāntakaṉ *alias* Uttama-Chōḷadēva.
460	On the north wall of the first *prākāra* in the same temple.	Do. ..	Kulōttuṅga-Chōḷadēva ..	30th " ..	Do. ..	Gift of land to the temple of Tirukkaṟkuḍi-Viḻumiyadēva at Rājāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Uṟaiyūr-kuṟṟam, a sub-division of Rājamahēndra-vaḷanāḍu. Mentions Neṟkuṉṟam, a hamlet to the north of Kuṇḍūr *alias* Rājanārāyaṇa-chaturvēdimaṅgalam, which was a *brahmadēya* in Uṟattūr-kūṟṟam, a sub-division of Iraṭṭapāḍikoṇḍa-Chōḷa-vaḷanāḍu.
461	On the east wall of the same *prākāra* ..	Do.	Parakēsarivarman *alias* Rājēndra-[Chōḷadēva].	10th " ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Śrī-Kaṟkuḍi-Viḻumiyadēva in Uṟaiyūr-kūṟṟam, a sub-division of Kēraḷāntaka-vaḷanāḍu.
462	On the same wall ..	Do. ..	Rājakēsarivarman *alias* Uḍaiyār Śrī-Vīrarājēndradēva.	3rd " ..	Do. ..	Gift of taxes for a festival in the same temple from the two *dēvadāna* villages of Tirukkaṟkuḍi and Śrī-Kārainallūr. The king granted this while he was seated on the throne called *Abhimānarāmaṉ* at Tiruvāṉikkāval. *Daśabanda* is one of the taxes enumerated.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
463	On the same wall ..	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	3rd year ..	Tamil ..	Refers to the survey of the lands belonging to the temple and to the change of tenants holding these lands under orders of the king who was residing in his palace at Paḻaiyāṟu.
464	Do. ..	Do. ..	Do. do.	10th " ..	Do. ..	Gift of paddy for the requirements of the bathing ceremony of the god on the birth-day of the king.
465	On the south wall of the same prākāra ..	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva.	2nd " ..	Do. ..	Gift of money for 3 lamps by a Brāhmaṇī of Rājāśraya-chaturvēdimaṅgalam.
466	On the rock near the north-east corner of the central shrine in the same temple.				Do. ..	Damaged. Gift of gold for the purchase of a land by a certain Ma[yilai]ttiṇḍan. Mentions the weight called Viḍēlviḍugu-kal and the channel Vayiramēga-vāykkāl.
467	On a pillar in the inner enclosure of the same temple.	Chōḷa ..	Rājakēsarivarnam alias Rājēndra-Chōḷa-dēva.	12th year	Do. ..	Unfinished. Records that a native of Muruganallūr in Puliyūr-kōṭṭam, a district of Arumoḻi-dēva-valanāḍu, made provision for the feeding of ascetics at the foot of the sacred hill (tirumalai) on which the temple stands.
468	On another pillar in the same place ..	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	29th " ..	Do. ..	Gift of a gold ornament (paṭṭam) called Jayaṅgoṇḍaśōḻa to the god Viḻumiyadēva at Tirukkarkuḍi.
469	On the third pillar in the same place ..	Do. ..	Rājarājakēsarivarman alias Rājarājadēva ..	29th " ..	Do. ..	Gift of 90 sheep for a lamp by a native of Ūṟattūr-kūṟṟam in Kō-nāḍu.
470	On the fourth pillar in the same place ..	Do. ..	Parakēsarivarman ..	10th " ..	Do. ..	Gift of 140 sheep for two lamps to the temple of Tirukkarkuḍi-Paramēśvara in Nandivanmamaṅgalam, a brahmadēya on the southern bank (of the Kāvērī), by a servant of Vīraśōḻa-Iḷaṅgōvēḷār of Koḍumbāḷūr in Ūṟattūr-kūṟṟam.
471	On the fifth pillar in the same place ..	Do. ..	Do. ..	13th " ..	Do. ..	Gift of 90 sheep for a lamp by a Brāhmaṇī.
472	On the same pillar ..	Do. ..	Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya.'	2nd " ..	Do. ..	Gift of 90 sheep for a lamp by Iruṅgōḷakkōṉ alias Pugaḻvippiragaṇḍaṉ Avanivallaṉ.
473	On the sixth pillar in the same place ..	Do. ..	Parakēsarivarman alias Rājēndra Chōḷadēva.	3rd " ..	Do. ..	Incomplete. Records the survey of the temple-lands mentioned in No. 463.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the south wall of the shrine of the goddess in the Ujjīvanāthasvāmin temple at Uyyakkoṇḍān-Tirumalai.	Vijayanagara ..	Mallikārjunarāya-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who was pleased to witness the elephant hunt.'	Śaka 1377, Yuvan	Tamil ..	Gift of land for offerings and festivals to the temple of Viḻumiya-Nayiṉar at Uyyakkoṇḍār-Tirumalai, a brahmadēya in Teṉkarai Rājagambhīra - vaḷanāḍu, by a certain Dēvarāya Nāyaka.
475	On two fragments of stones lying in the courtyard of the same temple.				Do. ..	Gift by a native of Kūṟṟūr in Kuṉṟa-kkūṟṟam, a subdivision of Vaḍagarai Uttuṅgatuṅga - vaḷanāḍu.
476	On the inner gōpura of the same temple, left of entrance.		Tribhuvanachakravartin Kō[nēriṉmaiko]ṇḍaṉ.	21st year ..	Do. ..	Unfinished. Gift of land to the temple of Viḻumiyadēvar at Tirukaṟkuḍi, a village in Uṟaiyūr-kūṟṟam, a subdivision of Rājagambhīra - vaḷanāḍu. Mentions Jagadēkavīra - chaturvēdimaṅgalam and its hamlets Jayaṅgoṇḍaśōḻanallūr and Śōḻakulanallūr.
477	In the same place ..	Chōḻa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.		Do. ..	Unfinished. Contains only the historical introduction beginning with pūmannu-paduma.
478	On the east wall of the same gōpura ..	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḻadēva.	[4]8th year.. ..	Do. ..	Unfinished.
479	On the east and north walls of the same gōpura.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	48th ..	Tamil and Grantha	Records that the bhaṭṭas of Rājāśraya - chaturvēdimaṅgalam laid down, on the authority of the śāstras, the profession to be followed by the anulōma - sect called Rathakāras.
480	On the west gōpura of the Jambukēśvara temple at Tiruvāṉaikkāval, right of entrance.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	19th "	Tamil	Damaged. Seems to register a political compact between Śiyaṉ Udaiyapiḷḷai alias Piḷḷai Akaḷaṅka - Nāḍāḷvāṉ and Toṇḍaṉ Śēmaṉ alias Rājarājamuvarayaṉ.
481	Do. do.				Tamil (verse)	Records the gift of the Chōḻa country by Sundara-Pāṇḍya to the Bāṇa king.
482	Do. do.				Tamil and Grantha	A verse in the Vaṁśastha-metre in praise of the Bāṇa king, evidently called Vīramāgadaṉ as indicated by the single Tamil line at the top. Another damaged inscription of two verses refers to the same Bāṇa king.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of description.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	In the same gōpura, left of entrance ..	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	18th year ..	Tamil ..	Damaged. Renewal of a political compact between Rājarājadēvaṉ Poṉparappiṉāṉ Vāṇakōvaraiyaṉ and Śiyaṉ Udayapiḷḷai alias Akalaṅka-Nāḍāḷvāṉ.
484	In the same place ..	Do. ..	[Tribhuvanachakravartin] Rājēndra-Chōḷa-dēva.	6th ,, ..	Do. ..	Do. Gift of land for a flower-garden.
485	On the wall of the Gaṇēśa shrine in the same temple.	Hoysaḷa ..	Vīra-Rāmanāthadēva	14th ,, ..	Do.	Fragments. Refer to the temple at Tiruvāṇai[kkāval] in Teṉkarai Pāṇḍikulāśani-vaḷanāḍu.
486	On the west wall of the Śaṁkarāchāryasvāmi maṭha in the same village.		Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ		Do. ..	Refers to the building of the maṭha called Nārpattennāyiravaṉ-maḍam by Āvūruḍaiyāṉ Sōḷakōṉ, on the northern side of the temple at Tiruvāṇaikkāval and provides for the feeding of the ascetics.
487	On the same wall ..		Do. do.		Do. ..	Refers to the building of the same maṭha.
488 to 515	In the Subrahmaṇya temple at Mallam ..				Do. ..	Fresh copies of Nos. 53 to 80 (Gūḍūr) published in Nellore Inscriptions by Messrs. Butterworth and Venugopaul Chetti.
516	On the east wall of the prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	[2]3rd year ..	Do. ..	Gift of 20 māḍai for 20 evening lamps (śandi-viḷakku).
517	On the same wall ..	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	7th ..	Do. ..	Unfinished. Mentions the temple of Subrahmaṇya-Piḷḷaiyār at Tiruvānbūr, a village in Kīḻaip-paṭṭaya-nāḍu, in Ōkkāḍu-nāḍu, a subdivision of Paiyūrilaṅ-gōṭṭam which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
518	On the south wall of the same prākāra ..		Tribhuvanachakravartin Rājagaṇḍagōpāla-dēva.	11th ,, ..	Do. ..	Gift of two lamp-stands and a copper pot to the temple of Sēnāpati-Piḷḷaiyār Nāyaṉār.
519	On the same wall ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	35th ,, ..	Do. ..	Gift of 43 sheep for a ½ lamp by a native of Śūralūr in Vēlūr-nāḍu.
520	Do. ..		Tribhuvanachakravartin Vijayagaṇḍa-gōpāladēva.	Lost ..	Do. ..	Built in in the middle. Gift of land for a lamp. Mentions Puḻar-kōṭṭam alias Vikramachōḷa-vaḷanāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
521	Do. ..	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	30th year ..	Do. ..	Provides for 3 lamps to be maintained with the 36 māḍai collected from kuṟṟattaṇḍam and śiṟṟāyam.
522	On a slab built into the floor in front of the entrance into the same temple.	Do.	Rājarājadēva	11th ,, ..	Do. ..	Fragment.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
523	On a slab set up in the bazaar-street at Mallam.				Tamil	Gift of land apparently to the hero, who is represented on the stone as cutting his head with a sword placed across his neck and held by both the hands.
524	At the entrance into the Mārkaṇḍēśvara temple in the same village.				Do. ..	Records a gift of land to the temple of Mārkaṇḍīśuramuḍaiya-Nāyaṇār by Muppi[ḍi]-Nāyaka, on his return to Orangal after having entered Nellore.
525 to 537	In the Paṇḍaraṅgēśvara temple at Panṭaraṅgam.				Do. ..	Fresh copies of Nos. 86 to 94, 96, 98, 99 and 101 (Gūḍūr) published in Nellore Inscriptions by Messrs. Butterworth and Venugopaul Chetti.
538	On the south wall of the central shrine in the same temple.	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	2[1]st year	Do. ..	Damaged. Mentions the temple of Paṇḍaraṅgamuḍaiya-Nāyaṇār.
539	On the same wall	Vijayanagara ..	Achyutayadēva-Mahārāya	Śaka 14[64] ..	Do. ..	Much damaged.
540	On two slabs built into the floor in front of the same shrine.	Chōḷa	Rājakēsari[varman alias Uḍai]yār śrī-Kulōttuṅga-Chō[ḷadēva].	7th year ..	Do. ..	Fragments with portions of the king's historical introduction beginning with the words pūmāḍu puṇara.
541	On a broken slab lying near the same temple.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	[3]9th ,, ..	Do. ..	Damaged. Gift of land to the temple of Paṇḍaraṅgamuḍaiya-Mahādēva at Pavittiri in Pōrūr-nāḍu, a subdivision of Pavittiri-kkōṭṭam which was a district in Rājēndra-Chōḷamaṇḍalam.
542 to 553	In the Aḷaganātha-Perumāḷ temple at Gūḍūr.				Do. ..	Fresh copies of Nos. 20 to 33 (Gūḍūr) published in Nellore Inscriptions by Messrs. Butterworth and Venugopaul Chetti. Nos. 21 to 23 are apparently fragments of a single inscription.
554	On the south wall of the same temple ..	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	1[7]th year ..	Do. ..	Damaged. Gift of money for a lamp by a native of Śirrarkkāḍu in Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍachōḷa - maṇḍalam. The donor had the surname Tirukkaḷatti-Uḍaiyāṇ.
555	On the same wall	Do. ..	Rājarāja-Chōḷadēva	19th	Do. ..	Mutilated. Mentions Pottappi-nāḍu.
556	On two pillars lying in the Vīranārāyaṇa-Perumāḷ temple at Parañjērvali.		Rājādhirāja-[Vī]ranārāyaṇa Vīra-Chōḷa ..	9th ,, ..	Do. ..	Damaged. Seems to record a gift of land.
557	On a slab lying in the same temple ..			Viḷambi ..	Do. ..	In modern characters. Gift of money for a lamp to the temple of Vīranārāyaṇa at Parañjērpaḷḷi.
558	On a broken pillar lying in the Madhyapurīśvara temple in the same village.	Chōḷa ..	Vikrama-Chōḷadēva ..	4 + 1st year ..	Do. ..	Mutilated.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On a slab set up near the well in the same temple.	Chōḷa	Vikrama-Chōḷadēva	4 + 1st year	Tamil	Gift of money for offerings to the temple of Naṭṭūramarndār in Parañjērpaḷḷi in Kāṅgaya-nāḍu.
560	On the second slab set up in the same temple	Do.	Rāja Vikrama-Chōḷadēva	1st year	Do.	(Probably a copy of an older record in modern characters.) Gift of a village and a tank to the temple of Naṭṭūramarnda-Nāyaṉār at Parañjērpaḷḷi in Kāṅgaya-nāḍu.
561	On a slab from the Kāvu temple at Kāvaśēri (now in the Deputy Tahsildar's office at Ālattūr)				Vaṭṭeḻuttu	....
562	On the south wall of the central shrine in the Ādimūlēśvara temple at Tiruppalatturai.	Chōḷa	. sarivarman	8th year	Tamil	Gift of land to provide for offerings and the sacred bath by a native of Kiranūr.
563	On the same wall	Do.	Rājakēsariva[rman]	Lost	Do.	Damaged. Gift of land. Mentions Korovi Nārāyaṇa-bhaṭṭaṉ of Uttamaśīli-chaturvēdimaṅgalam.
564	Do.	Do.	Rājakēsarivarman	8th year	Do.	Do. Gift of gold for two lamps.
565	On the west wall of the same shrine	Do.	Do.	5th "	Do	Gift of land for offerings and a lamp to the temple of Tiruppāṟṟuṟaiy-Mahādēva at Uttamaśīli-chaturvēdimaṅgalam, a *brahmadēya* on the southern bank (*teṉkarai*) (of the river Coleroon). Mentions the temple of Tiruveṇṇāvil-Uḍaiyār at Tiruvāṉaikkāval.
566	On the same wall	Do.	Parakēsarivarman	8th "	Do.	Gift of gold for a ½ lamp to the temple of Tiruppāṟṟuṟai-Mahādēva-bhaṭāra.
567	Do.	Do.	Rājakēsarivarman	8th	Do.	Gift of land for the sacred bath on the day of the Winter Solstice (Dakshiṇāyana-saṅkrānti).
568	Do.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	7th "	Do.	Gift of land to the temple of Tiruppātturai-Uḍaiya-Mahādēva at Uttamaśīli-chaturvēdimaṅgalam, a *brahmadeya* in Viḷa-nāḍu a subdivision of Pāṇḍikulāśani-vaḷanāḍu.
569	On the north wall of the same shrine	Do.	Parakēsarivarman *alias* Uttama-Chōḷa	Lost	Do.	Damaged. Seems to record a gift of land and mentions the temple Dayāparappērambalam.
570	On the same wall	Do.	Rājakēsarivarman	8th year	Do.	Gift of land for offerings to the temple of Tiruppaṇambūdūr-Paramēśvara at Uttamaśīli-chaturvēdimaṅgalam, by a servant (?) of prince (*piḷḷaiyār*) Arikulakēsaridēva.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
571	On the north wall of the central shrine in the Ādimūlēśvara temple at Tiruppāttuṟai.	Chōḷa ..	Rājakēsarivarman ..	[6]th year ..	Tamil ..	Damaged. Mentions Tiruppāttuṟai.
572	On the same wall	Do. ..	Parakēsa[rivarman], 'who took [Madurai] and Īḻam (Ceylon)'.	Lost ..	Do.	Seems to record a gift of money.
573	Do. ..	Do. ..	Parakēsarivarman	9th year ..	Do. ..	Gift of 16 sheep f r a lamp by the *upāsakas* at Tiruppāttuṟai.
574	Do. ..	Do. ..	Rājakēsarivarman ..	8th ,, ..	Do. ..	Registers a gift of land to the temple of Tiruppaṉambūdūr-Paramēśvara by the great assembly of Uttamaśili-chaturvēdimaṅgalam. Mentions the servant (?) of lord (*āḻvar*) Arikulakēsaridēva, referred to in No 570.
575	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Parakēsari[varman *alias* Tribhuvanachakravartin] Vikrama-Chōḷadēva.	5th ,, ..	Do.	Gift of land for an evening-lamp to the temple of Tiruppāttuṟa Mahādēva at Uttamaśili-chaturvēdi[maṅgalam], a *brahmadēya* on the southern bank (*tenkarai*) (of the Coleroon).
576	On the same wall ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th ,, ..	Do. ..	Gift of money for a lamp by a resident of Sōḷamādēvi-chaturvēdimaṅgalam, a *brahmadēya* in vilānāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu.
577	Do. ..	Do. ..	Do.	1[5]th year ..	Do. ..	Gift of money for a lamp by a native of Kaṇḍiyūr.
578	Do. ..	Do. ..	Do.	14th ..	Do. ..	Gift of money (*dramma*) for an evening-lamp. Mentions Innambar-nāḍu.
579	Do. ..	Do. ..	[Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	[1]6th ,, ..	Do. ..	Gift of money for a lamp.
580	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ..	Do. ..	Gift of 15 cows for a lamp.
581	Do. ..	Do. ..	Do.	4th ..	Do. ..	Gift of money for a lamp.
582	On the north wall of the same *maṇḍapa* ..	Hoysaḷa ..	Pratāpachakravartin Vīra-Rāmanāthadēva.	2nd ..	Do.	Damaged. Gift of land to the *maṭha* called Kakkunāyakaṉ-maḍam on the northern side of the temple of Tiruppāṟtturai-Udaiyār by the great assembly of Mu[m*]muḍiśōḷa-chaturvēdimaṅgalam.
583	On the same wall ..	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	22nd ..	Do. ..	Gift of land for feeding the Māhēśvaras at Tirunāvukkaraiśudēvaṉ-maḍam near the same temple.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the same wall	Chôḷa ..	Tribhuvanachakravartin Râjêndra-Chôḷa-dêva	5th year ..	Tamil ..	Gift of land to Âṇḍâr-Embirânâr-maḍam which belonged to the lineage (*sântâna*) of Śenbaikuḍi-mudaliyâr and was situated at Tiruvânaikka.
585	On the east wall of the Nityakalyâṇi-shrine in the same temple.	Do. ..	[Tribhuvanachakravartin] Râjarâjadêva ..	21st „ ..	Do. ..	Gift of land for feeding the *Mâhêśvaras* in the Tirujñânaśambandan-tirumaḍam situated at Tiruvânaika. The land was in Karumâṇṇurai *alias* Parakêsarimaṅgalam, a hamlet of Uttamaśtli-chaturvêdimaṅgalam.
586	On the north wall of the same shrine ..	Do. ..	Tribhuvanachakravartin Râjarâjadêva ..	[2]2nd „ ..	Do. ..	Gift of land in the same village to the Nârppattenṇâyiravan-tirumaḍam at Tiruvânaika. This moṭha was a branch of the lineage (*sântâna*) of Tiruchchattimuṟṟattu-mudaliyâr.
587	On the pedestal of the image of Ayyanâr in the central shrine of the Ayyanâr temple at Tiruppaṭṭûr.	Do ..	[Parakêsari]varman *alias* Râjendra-Chôḷa-dêva.	6th ..	Do ..	Fragment. Contains portions of the *historical* introduction and mentions a gift by Uttamaśôḷa-Milaḍuḍaiyâr.
588	On the east wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Tribhuvanachakravartin Tribhuvanavîra-dêva.	38th ..	Do. ..	Gift of a gold ornament by Karkaṭarâya, a subordinate of lord (*dêvar*) Kulôttuṅga-Vâmakôvariyar.
589	On the same wall ..	Do. ..	Râjarâjadêva	2[4]th „ ..	Do. ..	Records that certain lands at Tiruppiḍavûr were lying fallow until 2[4]th year of the king.
590	Do. ..	Hoysaḷa ..	Chakravartin Vîra-Râmanathadêva	[8]th „ ..	Do. ..	Provide for a festival in the temple of Tiruveppanteṟṟi-Uḍaiya-Nâyanâr.
591	Do. ..	Chôḷa ..	Râjêndra-Chôḷa ..	2nd ..	Do. ..	Records that the inhabitants of Tiruppiḍavûr-nâḍu and of two other districts granted a lease of land to a servant of the temple of Anbarichchuramuḍaiya-Nâyaṇar at Tiruppiḍavûr. The land was lying fallow for a long time until the 2nd year of the king.
592	On the south wall of the same *maṇḍapa* ..	Do. ..	Râjarâja ..	32nd „ ..	Do. ..	Gift of the village of Valugûr Têṟṟikurichchi for offerings and repairs, by Mâyidêvarasa, son of the *mahâmaṇḍalêśvara* Kulôttuṅgachôḷa Sômanadêva.
593	On the same wall ..				Do. ..	Records the building of the Nira[li]-*maṇḍapa* by a native of Tiruppiḍavûr, in the temple of Piḷḷaiyâr Tiruveppanteṟṟi-Uḍaiyâr.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
594	On the north wall of the *maṇḍapa* in front of the central shrine of the Ayyaṉār temple at Tiruppaṭṭūr.	Pāṇḍya ..	Jaṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5+1st year. ..	Tamil ..	Gift of the income from Kumārakkuḍi, Tēṟṟakurichchi and Mūvāyiranallūr, the *devadānā* villages respectively, of the temples Tirumaṉṭavamuḍaiya Nāy[i]ṉār, Aṉbar-Iśvaramuḍaiya-Nāyaṉār, and Piḷḷaiyār-Tiruveppanteṟṟi-Uḍaiya-Nāyiṉār at Tiruppiḍavūr, by the inhabitants of Uḍattūr-mēlvaḷi-nāḍu for offerings and repairs to the temple of Subrahmaṇya-Piḷḷaiyār in the same village. The villages granted were lying fallow up to the 5th year of the king.
595	On the south wall of the first *prākāra* in the same temple.	Chōḷa ..	Tribhuva[na]chakravartin Rājarājadēva	4th ..	Do. ..	Gift of a lamp to the temple of Kuṉṟameṟi[n]da). Perumāḷ (*i.e.*, Subramaṇya). Mentions Tiruppiḍavūr, a *brāhmadēya* and *dēvadāna* in Tiruppiḍavūr-nāḍu, a subdivision of Vaḍagarai Rājarāja-vaḷanāḍu.
596	On the same wall ..	Do.	Tribhuvanachakravartin Rājarājadēva ..	7th ..	Do. ..	Gift of land to a *maṭha* by Aḻagiya-maṇavāḷaṉ. Ādittadēvaṉ *alias* Kulōttuṅgaśōḷa-Mūvēndavēḷāṉ, a native of Peruṅgōṉūr which was a hamlet of Tiruppiḍavūr in Tiruppiḍavūr-nāḍu, a subdivision of Bhuvanamuḻududai-vaḷanāḍu.
597	Do. ..	Do.	Parakēsarivarman Tribhuvanachakravartin Rājarājadēva.	7th ..	Do.	Sale of land for a gold garment to the image of Kūttāḍumdēvar (Naṭarāja) in the temple of Tirumaṇḍapam-Uḍaiyār at Tiruppiḍavūr. The purchaser of the land was the donor in No. 596.
598	Do. ..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	24th ..	Do.	Registers the terms on which the inhabitants of Ūṟṟattūr-nāḍu agreed to cultivate the temple lands. Mentions the temple of Purushōttamatt-Emberumāṉ at Tiruppiḍavūr.
599	On the west wall of the same *prakara* ..			Plavaṅga ..	Do. ..	Gift of land to the *mahājanas* of Tiruppiḍavūr by Kempamāyaṇa-Nāyaka, son of Sittaṇa-Nāyaka of the Koṭṭa family.

B.—Stone inscriptions copied in 1908—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
600	On the north wall of the same prākāra ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva	18th year ..	Tamil ..	Records a sale of land to a certain Laṅkēśvaradēva through the mediation of the great assembly of 'twelve nāḍus' at Tiruppiḍavūr by a native of Nambikuṟichchi alias Śīrkaṇṭha-chaturvēdimaṅgalam, a brahmadēya in Uṟattūr-nāḍu, a subdivision of Vaḍagarai Rājarāja-vaḷanāḍu.
601	On a slab supporting the stone elephant in the same temple.	Do. ..	Do. do. ..	3rd ..	Do. ..	Mentions Kūttan Vayiramuṇḍan who was one of the sāmantas of the king.
602	On a stone-beam in the kitchen of the same temple.				Do. ..	Records that the kitchen (maḍappaḷḷi) was built by Kūttāḍumdēvan alias Śiṟupuliyūr Vēḷān.
603	On two pillars of a maṇḍapa in the north-east corner of the same temple.	Chōḷa	[Rājakē]sarivarman alias Uḍaiyār śrī-Rā[jādhi]rājadēva.	[3]1st year ..	Do. ..	Mutilated. Contains the historical introduction of the king and records a gift of cows for a lamp to the temple of Tiḷḷaiyār Vēppanḍērri Uḍaiyār at Tiruppiḍavūr a dēvadāna and a brahmadēya in Tiruppiḍavūr-nāḍu a district of Vaḍagarai Rājāśraya-vaḷanāḍu, by a native of Mēchohaṅkuḷam, a hamlet of Perumpaḷuvūr in Kuṉṟa-kkūṟṟam, a subdivision of Uttuṅgatuṅga-vaḷanāḍu.
604	On another set of two pillars in the same maṇḍapa.				Do. ..	Much damaged and mutilated. Begins with the introduction of Rājādhirāja I.
605	On a shrine near the tank in the Brahmapurīśvara temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th year ..	Do. ..	Mutilated and incomplete. Gift of land. Mentions Tribhuvanamuḻuduḍaiya-vaḷanāḍu.
606	On a slab set up in a field at **Avaravalli,** a hamlet of the same village			Śaka 1560, Vibha[va]	Do. ..	Gift of the field which was situated in Ākāravilli in Tiruppiḍavūr-nāḍu, by a Reḍḍi.

C.—Stone inscriptions copied in 1909.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On a slab near the Siddhar-āśramam on the seashore at **Kodikkarai.**	Tanjore (Marāṭha).	Tuḷajā Mahārāja [son of] Pratāpasimha-mahārāja.		Nāgarī (Marāṭhi) ..	Refers to Nāna-Gōsāvi [son of] S[ē]tubāvāsvāmi, styled Advaitagīśvara, who was probably the spiritual guru of the king.
2	On the south wall of the central shrine in the Chōḷēśvara temple at **Pon-Amaravati.**	Pāṇḍya	Māṛavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya dēva, 'who was pleased to distribute the Chōḷa country.'	20 + 1st year ..	Tamil ..	Gift of land for offerings at a festival (śandi) called after the king, in the temple of Rājēndiraśōḷichchuramuḍaiya-Nāyaṉār at Poṉṉamarāpadi in Puramalai-nāḍu.
3	On the same wall ..	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	1[2]th ..	Do. ..	Built in at the end Gift of a village to the temple of Rājēndra-chōḷīśvaram-uḍaiyār at Poṉṉamarāpadi.
4	Do. ..	Do. ..	Tribhuvanachakravartin Rā[ja*]rā[ja*dēva]	8th „ ..	Do. ..	Built in at the end and damaged. Mentions a certain Nishadarāja, who appears to have built a vimāna and set up a Śiva-liṅga. Puramalai-nāḍu was a subdivision of Rājēndraśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu
5	Do. ..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva.	18th ..	Do. ..	Gift of land to a maṭha called Nilamai-Aḻagiyaṉ-tirumaḍam, by Kodaṅguṉṟamuḍaiyāṉ Aḻagiya-dēvan alias Nishadarājaṉ.
6	Do. ..	Pāṇḍya ..	Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11 + 1st „ ..	Do. ..	Damaged. Refers to Poṉṉamarāpadi in Puramalai-nāḍu.
7	On the west wall of the same shrine.. ..			Saka 1293, Virodhi (for Virodhakrit)	D ..	Records a gift to the temple of Rājēndiraśoḷīśvaramuḍaiya-Nāyaṉār at Poṉṉamarāpadi in Puramalai-nāḍu for the merit of Sundara-Pāṇḍya-chakravartin.
8	On the north wall of the same shrine ..			Saka 14[00], Vilambi.	Do. ..	Gift of land for the merit of a certain Kaikkōḷa of the Aḻagiya-śokkaṉār temple at Madura.
9	On the same wall ..	Chōḷa ..	Tribhuvanachakravartin Rā[ja*]rā[ja*]-dēva.	19th year	Do. ..	Refers to the consecration of Rājēndrachōḷīśvaramuḍaiya-Mahādēva and the building of the central shrine (śrīvimāna) by Vimaṉ Rājēndraśōḷaṉ alias Nishadarājaṉ.

C.—Stone inscriptions copied in 1909—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the same wall ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin . Kulaśēkharadēva.	13 + 10th year ..	Tamil	Gift of land situated in Vēḷkūr alias Malayadhvaja-chaturvēdimaṅgalam in Puramalai-nāḍu to the shrine of Tirukkāmakkōṭṭa-muḍaiya-Aḷuḍaiya Nachchiyār in the temple of Rājēndrachōḷīśvaram-Uḍaiyar by Koḍuṅgunṟam-Uḍaiyān Kēraḷan alias Nishadharāja.
11	Do. ..	Do. ..	. . . . . alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to . . . .'	Doubtful ..	Do. ..	Built in at the beginning. Seems to record a gift of tolls.
12	Do. ..		Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ ..	3rd year ..	Do. ..	Gift of land for the maintenance of a watershed at Poṉṉamarāpaḍi by Ārkāḍu-kiḻār Tiruveṅgāḍuḍaiyār alias Vāṇādarāyar.
13	On a pillar in the maṇḍapa in the south prākāra of the same temple.				Do. ..	Records that the steps and the verandah round the shrine (tiru-naḍai-māligai) were built by Nilaimaiy-Aḻagiyāṉ.
14	On the gōpura of the same temple, right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year ..	Do. ..	Records an order from the king to the temple authorities in Poṉṉamarāpaḍi-ppaṟṟu, not to take water from Iḍaṅgaḻikāmaṉ (for purposes of irrigation ?).
15	Inside the Sundararāja-Perumāḷ temple in the same village.			Śaka 1367 Krōdhana.	Do. ..	Damaged. Mentions the temple of Aḻagapperumāḷ Viṇṇagar̤āḷ[vār]-Emberumāṉ at Poṉṉamarāpaḍi.
16	On the south wall of the same temple ..			2nd year	Do. ..	Registers an order of Nishadharaya that the people of Sēvūr alias Aḻagapperumāḷnallūr were to burn two lamps in the temple of Aḻagapperumāḷ Viṇṇagaremberumāṉ situated to the west of the village of Poṉṉamarāpaḍi.
17	On the same wall ..			Śaka 1368	Tamil (verse) ..	Gift of land to Śrīraṅganāchchi, a servant (aḍiyāḷ) of the temple.
18	On the north wall of the same temple	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	13 + 1st year ..	Tamil ..	Gift of the two villages of Sēvūr and Muruṅaikkuḍi in Purumalai-nāḍu, to the same temple.
19	On the same wall ..		. . . .	Śaka 1375	Do. ..	Incomplete.– Gift to two women who were the servants (aḍiyāḷ) of the temple.
20	Do. ..			Śaka 137[1], Śukla.	Grantha and Tamil.	Gift of the village of Manattā[ṉ] alias Siṟutāmpuram, to a servant of the temple who sang the hymns of Saḍagōpaṉ (i.e. Nammāḻvār).

O.—Stone inscriptions copied in 1909—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
21	On the north wall of the Sundararâja Perumâḷ temple at Poṉ-Amarâvati.	Pâṇḍya ..	Mâṟavarmaṉ alias Tribhuvanachakravartin Kulaśêkharadêva, 'who was pleased to take every country.'	18th year	Tamil ..	Incomplete. Seems to record a gift of land and mentions Śêvûr alias Aḻagapperumâḷnallûr.
22	On a slab set up in a field in the same village.		Tribhuvanachakravartin Kôṉêrinmaikoṇḍâṉ.		Do. ..	Much damaged. Refers to the watershed mentioned in No. 12 of 1909.
23	On a slab set up in another field in the same village.			Chitrabhânu ..	Do. ..	Damaged. Refers to a certain Vânâdarâja-Mahârâja Sundarattôḷuḍaiyâṉ who bore many royal titles.
24	On a pillar of a rock-cut cave in the hill at **Kunnakkudi.**	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	48th year	Do. ..	Unfinished. Mentions the temple of Tirumalai-uḍaiya-Mahâdêva at Tirukkuṉṟakuḍi, one of the villages irrigated by (the river) Tênâṟu in Râjêndrasôḷa-vaḷanâḍu in Râjarâja-Pâṇḍinâḍu.
25	On the second pillar in the same cave ..	Pâṇḍya ..	Tribhuvanachakravartin Vikrama-Pâṇḍyadêva.	6th ,, ..	..	Gift of land for offerings to the temple of Tirumalai-uḍaiya Tê[nâṟu]-Nâyakar at Tirukkuṉṟakkuḍi in Adaḷaiyûr-nâḍu, a subdivision of Kêraḷaśiṅga-vaḷanâḍu.
26	On the same pillar in the same place ..	Do.	Do.	Do. ..	Do. ..	Gift of land to the same temple by Uyyavandâṉ Gaṇḍaṉ alias Gâṅgêyaṉ alias Tyâgmigâmaṉ.
27	On the third pillar in the same place ..	Do. ..	Jaṭâvarman alias Tribhuvanachakravartin Śrîvallabhadêva.	4th year ..	Do. ..	Damaged. Seems to record a gift of land to the temple of Mûlasthânamuḍaiya-Nâyaṉâr on the hill in the same village.
28	On the fourth pillar in the same place ..	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	40th ,, ..	Do. ..	Gift of land by a certain Adaḷaiyûr-nâḍâḷvâṉ to the temple (described as in No. 24.)
29	On the same pillar in the same place ..			Plavaṅga	Do. ..	In modern characters. Records the sale of a sluice (marugal).
30	On the rock, left of entrance into the same cave.	Pâṇḍya ..	Jaṭâvarman Tribhavanachakravartin Śrîvallabhadêva.	4th year ..	Do. ..	Unfinished. Registers a gift to the temple mentioned in No. 27 by Adaḷaiyûr-Nâḍâḷvâṉ Mummuḍiśôḷaṉ Viraśêkharaṉ.
31	In the verandah of the same cave, north side.	[Do.] ..	Śrîvallabhadêva ..	Doubtful ..	Do. ..	Much damaged. Gift of land for a lamp to the temple of Tirumalai-uḍaiya-Nâyaṉâr.
32	In the same place ..	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	49th year	Do. ..	Gift of taxes for offerings to the temple of Tirumalai-uḍaiya-Nâyaṉâr by Viraśêkharan alias Adaḷaiyûr-Nâḍâḷvaṉ.

C.—Stone inscriptions copied in 1909—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	In the same verandah, south side ..	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	40th year	Tamil ..	Unfinished. Refers to the residents of Iḍaikkuḍi alias Ravikula-māṇikkanallūr and other villages irrigated by (the river) Tēṉāṟu, in Rājēndrasōḷa-vaḷanāḍu, a sub-division of Rāja-rāja-Pāṇḍinādu. At the bottom, is an inscription in modern characters dated in the cyclic year Aṅgiras.
34	On a pillar of another rook-cut cave in the same hill.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[2]2nd ,, ..	Do. ..	Gift of land to the temple of Tirumalai-uḍaiya-Mahādēva by the villagers of Kuṉṟakkuḍi alias Teṉpugallūr.
35	On the second pillar in the same cave ..	Do. ..	Do.	40th ,, ..	Do. ..	Records that Vīrasēkharaṉ alias Virudarājabhayaṁkara Adaḷaiyūr-Nāḍāḷvāṉ granted a remission of taxes on all the dēvadāna lands belonging to the same temple.
36	On the second and third pillars in the same place.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	•+ 1st ,, ...	Do. ..	Damaged. Gives a long historial introduction.
37	On the third pillar in the same place ..				Vaṭṭeḻuttu	Bears the single word Maśilchchuram.
38	On the fourth pillar in the same place .	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	8th year . ..	Tamil ..	Gift of land for the maintenance of a garden, to the temple of Tēṉāṟṟu-Nāyakar by Kaṭṭi-araśa, a resident of Tirukkuṉṟakkudi.
39	In the verandah of the same cave, below two images.	Do. ..	[Tribhuvanachakravartin] Sundara-[Pāṇḍyadēva], who was pleased to distribute the Chōḷa country.'	7th ,, ..	Do. ..	Much damaged. Seems to record a gift of land to -ḷuḍaiya-Piḷḷaiyār.
40	On a wall in front of the same cave ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍaśōḷapuram.	15 + 1st year ..	Do. ..	Much damaged. Seems to record a gift of land for offerings to the temple of Tēṉāṟṟu-Nāyakar.
41	On the north wall of the Agastyēśvara, shrine at the foot of the hill in the same village.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Kula]śēkharadēva, 'who was pleased to take every country.'	[2]2nd ..	Do. ..	Incomplete. Mentions the temple of Tēṉāṟṟu-Nāyakar.
42	On the same wall.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍyadēva.	Built in ..	Do. ..	Built in at the end and damaged.

C.—Stone inscriptions copied in 1909—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On the east wall of the Madhunādīśvara shrine at the foot of the hill in Kunnakkudi.	Pāṇḍya	Māravarman alias Tribhuvanachakravartin [Sundara-Pāṇḍya]dēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigoṇḍa-śōḷapuram.'	17th year	Tamil ..	Damaged. Gift of land to a private person. Mentions Niyamam 'irrigated by (the river) Tēnāṟu' in Kēraḷaśiṅga-vaḷanāḍu.
44	On the roof of a natural cavern called Jñāniyārmaḍam on the same hill.					In Brāhmī characters.
45	On a slab set up in the courtyard of the Tripurāmba temple in the bed of the tank at **Tripurantakam.**	Kākatīya ..	Mahāmaṇḍalēśvara Kākatīya Pratāparudra-dēva-Mahārāja.	Śaka 1218, Durmukha.	Telugu ..	Gift of tolls by merchants for the merit of the king, of Rudradēva, the commander of all forces, and of Pōchirāju Piṭṭirāju, the prime minister of the king.
46	On the verandah of the kitchen in the rock-cut temple of Anantaśayana at **Undavilli.**	Reḍḍi ..	Ma[cha]mareḍḍi ..	Śaka 12[65], Vishu.	Do. ..	Damaged. Mentions a son of Jaganobhagaṇḍa Annāreḍḍi and provides for festivals, offerings, etc., in the temple of Anantaśayana at Uṇḍavalli.
47	On a pillar set up in front of the Bhāskarēśvara temple in the same village.	Vijayanagara ..	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1448, Pārthiva.	Telugu and Sanskrit.	Records the building of the temple of Bhāskarēśvara at Uṇḍavalli by some merchants and mentions the temple of Pannagaśāyin (i.e. Anantaśayana), in the same village.
47A	On the same pillar	Gajapati ..	Vīrarudra-Pratāpadēva ..	Do.	Do.	Mentions the building of a temple at Maṅgalagiri.
48	On a pillar in front of the temple of Rāmaliṅgēśvara at **Siripuram.**			Śaka 1094	Sanskrit and Telugu.	Gift of 55 sheep for a lamp to the temple of Mūlasthāna Rāmēśvara-Mahādēva at Siripuram, by a Brāhmaṇa.
49	On the second pillar in the same place ..	Velanāṇḍu ..	Rājendra-Chōḍi-Kumāra, son of Kulōttuṅga Chōḍa Goṅkaya-Mahārāja.	Śaka 1097 ..	Do.	Gift of a tank and a palmyra grove to the same temple.
50	On a broken pillar lying in front of the Rāmaliṅgēśvarasvāmin temple at **Vemur.**		....	Śaka 1[0]5[0] ..	Do.	Gift of a lamp to the temple of Rāmēśvara-Mahādēva at Vēmūru.
51	On the same pillar	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅkarāju ..	Doubtful ..	Do.	Gift of a lamp to Rāmēśvara-Mahādēva by a servant of the king.
52 to 54	On the Brahmagiri, Yanumula-Timmayya and Jaṭiṅga-Rāmēśvara rocks at **Siddapura.**	....	....			Fresh copies of the Aśōka edicts prepared under orders of Government, for a revised edition of Vol. I. of the *Corpus Inscriptionum Indicarum.*
55	On a slab set up near a well in the village of **Old Pallavaram.**				Telugu (verse) ..	Records that Sēku Mūsāmiya, son of Sēku Alāvaddīnu founded a street at Pallāvaram and the garden Ibhurāmu-bāg named after Said-Ibhurāhemu-sāhēbu.

C.—Stone inscriptions copied in 1909—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
56	On the same slab ..			Pramathin	Tamil ..	Records that the villagers of Pallapuram alias Avubaḷamma-samudram sold a piece of land for a well to Śeku Mūsāmiya, son of Śeku Allāvaddīn. The slab bears small epigraphs in Arabic on the top of each of the two faces and of the two sides.
57	On the north wall of the kitchen in the Bhaktavatsalēśwara temple at **Tirukkalukkunram**, left of entrance.	Vijayanagara ..	Vīrapratāpa Bokkarāya ..	Śaka 1328, Vyaya.	Do. ..	Gift of land for repairs and for the festival called Bokkarāyaṉ-śandi (after the king), to the temple of Tirukkaḷukkuṉṟamuḍaiya-Nāyiṉār.
58	In the same place ..	Do. ..	Pratāpa Bokkarāya ..	Do.	Do. ..	Gift of land to the temple of Tirumalaiy-Āḻuḍaiy-Nāyaṉār, by the people of Āyiravēlippaṟṟu.
59	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Thribhuvanachakravartin [Vīra-Pāṇḍya]dēva.	13th year	Do ..	Damaged. Gift of a village for the festival called Kaliṅgarāyaṉ-śandi to the same temple by the inhabitants of Kaḷattūr-paṟṟu. Tirukkaḷukkuṉṟam was a village in Kaḷattūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam. Mentions Kappalūr alias Ulagaḷandaśōḷanallūr in Muttūṟṟu-kkūṟṟam in Pāṇḍi-maṇḍalam.
60	Do. ..	Vijayanagara ..	Vīrapratāpa Dēvarāya ..	Śaka .... Paridhāvi.	Do. ..	Damaged.
61	On the same wall, right of entrance ..		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	[10]th year ..	Do. ..	Gift of land, by purchase, to the temple of Tirukkaḷukkuṉṟamuḍaiya-Nāyaṉār. Mentions Puduppaṭṭinam alias Śōḷamārtāṇḍanallūr in Mōndūr-nāḍu, a subdivision of Āmūr-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
62	In the same place ..	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th ..	Do.	Gift of cows for a lamp to the shrine of Shaṇmukha-Piḷḷaiyār by a native of Vānavanmādēvichaturvēdimaṅgalam in Āmūr-kōṭṭam.
63	Do. ..	Vijayanagara ..	Vīra-Vijaya-Bhūpatirāya ..	Vijaya ..	Do. ..	Gift of taxes for a festival by Nāgīśvaramuḍaiyāṉ Villavarāyaṉ who was the agent of the king.
64	Do. ..	Do. ..	Bhūpatirāya ..	Śaka 1330	Do. ..	Gift of 32 cows for a lamp by a native of Neṟkuḷam.

B.—Stone inscriptions copied in 1909—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
65	At the top of the second pillar from the right, in the upper verandah of the Orukal mandapa, on the hill at Tirukkalukkunram				Tamil ..	Damaged. Mentions Kalattū[r]-kōṭṭa, Mūlatānattu-Perumānadigaḷ and Pātāpikoṇḍa Narasiṅgappōttarā[śa].
66 to 73	On the eight pillars of the upper and lower verandah in the same maṇḍapa.			17th century A D.	English ..	Signatures of Dutch officers.
74	On the walls of the same maṇḍapa			Do.	Do.	Do.
75	At the entrance into one of the temple-kitchens on the same hill.			19th century A D.	Do. ..	Do.
76	On two pillars in a maṇḍapa in front of the Dēvayānā-amman shrine in the Kanda-svāmin temple at **Tirupporur**.				Pallava-Grantha ..	Records the birudas of the Pallava king Rājasiṁha.
77	On the west wall of the Tripurasundari-amman shrine in the Vēdapurīśvara temple at **Tiruvamur**.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva.	14th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Mahādēva at Tiruvanmiyūr, a dēvadāna in Kōṭṭūrnāḍu a subdivision of Puliyūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.
78	On the same wall ..	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājādhirājadēva.	27th ,, ..	Do.	Damaged. Gift of land to the same temple.
79	On the east wall of the same shrine	Do. ..	Uḍaiyār [śrī]-Rājēndra Chōḷadēva	33rd ,, ..	Do. ..	Incomplete.
80	On the same wall	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	11th ,, ..	Do. ..	Mentions the Śiva-Brāhmaṇas of Tiruvānmiyūr.
81	Do.	Do. ..	Parkēsarivarman alias Rājēndra-Chōḷadēva.	6th ,, ..	Do.	Gift of money for a garland.
82	Do. ..	Do. ..	Parakēsarivarman alias Uḍaiyar śrī Rājēndra Chōḷadēva.		Do. ..	Incomplete. Gift of money and paddy for offerings.
83	On the base of same shrine ..	Do. ..	Parakēsarivarman alias Rājēndra Chōḷadēva.	9th year	Do	Seems to record a similar grant.
84 to 96	On a rock in the hill at **Jaugada** ..	Maurya	Dēvānaṁ Piyē (Aśōka) ..		Pāli ..	Copies prepared under orders of Government for a revised edition of Vol. I. of *Corpus Inscriptionum Indicarum*.
97	On a slab fixed into the wall at the entrance into the Jaggarao Observatory at **Vizagapatam**.	Velanāṇḍu	Kulōttuṅga Pṛithvīśvara-Mahārāja	Śaka 112[1] ..	Telugu ..	Gift of land and a house to a merchant. Mentions the "Perumbaḷḷi of the 500" at Viśākhavaṭṭaṇa alias Kulāttuṅ[ga] chō[ḷa]vaṭṭaṇa.
98	On a stone lying near Paravastu Rangacharya's house in the same village.	E. Gaṅga	Vīra Narasiṅgadēva ..	Śaka 1172 and 16th year.	Tamil ..	Gift of a maṇḍapa by a merchant who was a native of Pandalayani Kollam to the temple of Karumāṇika-Āḻvār at [Viśā]kapaṭṭinam alias Kulōttuṅgaśōḷapaṭṭaṇam.
99	On the second stone in the same place ..	Do. ..	Anantavarmadēva ..	Śaka 1012 and 13th year.	Telugu ..	Gift of "Perumbaḷḷi of the 500" at Viśākhapaṭṭaṇa to a native of Mala-maṇḍala, by a merchant of Matōṭṭam alias Rāmakulavallipaṭṭaṇam and by "the twelve" of Viśākhapaṭṭaṇa alias Kulōttuṅga Chōḷapaṭṭaṇa.
100	On the back of the same stone			Śaka 1012	Tamil ..	Damaged. Refers to the gift mentioned in No. 89.
101	On a tomb-stone on the Darga hill in the village.			Hijrah 1012 (= A.D. 1603).	Arabic ..	Sent to Dr. J. Horovitz for publication in the *Epigraphia Moslemica*
102 to 104	On two other tomb-stones in the same place.			....	Do. ..	Do.
105	On a rock near the Jaina images on the hill at **Kuppalnattam**.				Vaṭṭeḻuttu	Much damaged. Refers to the cutting of the images.

D.—List of photographs taken during 1908–1909.

Locality.		Description.	Size of negatives.
1.	Pērūr ..	Group of pillars set up in the Paṭṭīśvara temple ..	Full plate.
2.	Do. ..	Gōpura of the central shrine in the same temple ..	Do.
3.	Do. ..	Garudastamba surmounted with the Krittikā fire-pot in front of the same temple.	Do.
4.	Tripurāntakam ..	View of the hill at Tripurāntakam with the temple on its summit.	Half plate.
5.	Do. ..	Figure of a cavalier riding on his charger in the court-yard of the same temple.	Do.
6.	Do. ..	A scene sculptured on the east wall of the same temple	Do.
7.	Do. ..	Central shrine of the same temple, west view ..	Full plate.
8.	Do. ..	Tripurasundarī temple in the bed of the big tank, east view.	Do.
9.	Do. ..	Carting manure at Tripurāntakam	Do.
10.	Maṅgalagiri ..	Gōpura of the Narasimhasvāmin temple	Do.
11.	Uṇḍavilli	Rock-cut temple of Anantaśayana, north view ..	Do.
12.	Do.	Two separate cells near the same	Half plate.
13.	Tiruvāmūr ..	Teppakkulam or the tank for the floating festival ..	Full plate.
14.	Do. ..	Unfinished gōpura in front of the Vēdapurīśvara temple.	Do.
15.	Pallāvaram ..	Rock-cut cave near Old Pallāvaram	Do.
16.	Tirukkaḷukkuṉṟam.	View of the tank Śaṅkha-tīrtha with the hill in the back ground.	Do.
17.	Do. ..	The semi-circular store room in the Bhaktavatsalēśvara temple.	Do.
18.	Do. ..	Pillars of the Āmai-maṇḍapa in the same temple ..	Do.
19.	Do. ..	Another pillar of the same maṇḍapa	Half plate.
20.	Do. ..	Birds'-eye-view of the village and the temple from the top of the hill.	Full plate.
21.	Do. ..	The rock-cut cave called Orukal-maṇḍapa on the hill.	Do.
22.	Do. ..	Stone statue in the verandah of the same cave ..	Half plate.
23.	Do. ..	Feeding the sacred kites on the hill	Do.
24.	Tiruppōrūr	Pillars of a maṇḍapa in the Kandasvāmin temple ..	Full plate.
25.	Do.	Gōpura of the central shrine in the same temple ..	Do.

PART II.

Caverns and Caves of Southern India.

Six caverns already known.

1. Much has been said already on this subject in the Epigraphical reports for 1906-07 and for 1907-08. The first natural cavern with stone beds and a Brāhmī inscription, brought to the notice of the public, was discovered by Mr. L. A. Cammiade, Deputy Collector, on the Pūviluḍaiyār-malai at Marugāltalai in the Tinnevelly district. Further enquiries in this direction brought to light the caverns at Āṉaimalai and Arittāpatti in the Madura district. Mr. Cammiade again was the discoverer of similar beds (but without any Brāhmī inscription) in the cavern on the hill at Vīraśikhāmaṇi in the Tinnevelly district. Two other caverns, one at Varichchiyūr and the other at Mēṭṭuppaṭṭi in the Madura district, were brought to the notice of this office, last year. Thus the caverns known so far, to contain stone beds, with or without Brāhmī inscriptions, are those of Marugāltalai and Vīrasikhāmaṇi in the Tinnevelly district and Āṉaimalai, Ariṭṭāpaṭṭi, Varichchiyūr and Mēṭṭupaṭṭi in the Madura district. During the year under review three more caverns in the Madura district were discovered,--two at Tiruparaṅkuṉṟam and Aḻagarmalai by the Junior Sub-Assistant Mr. K. V. Subrahmanya Ayyar and one by the Senior Sub-Assistant Mr. G. Venkoba Rao, at Kuṉṉakkuḍi. The first two were personally examined by me in February 1909 and fresh impressions obtained of the Brāhmī inscription which was easily accessible at the time of my visit. A brief description of these two caverns will not be out of place here.

Three new caverns in the Madura district.

2. The famous hill at Tiruparaṅkuṉṟam near Madura attracts the attention of all visitors both Indian and European on account of its unique combination of religious sanctity recognized by the Hindus and the Muhammadans alike. The rock-cut shrine of Subrahmanya at the foot of the hill, with its extensive maṇḍapas and halls of later addition is already described in paragraph 37 of the *Annual Report* for 1907-08. It draws to it large crowds of Hindus from different parts of the country on festive occasions,—especially on the day of the asterism Krittikā, which is considered to be particularly sacred to Subrahmanya. The Muhammadans too resort in large numbers to the Secunder Mosque on the summit of the hill on Fridays. The rock-cut temple on the southern side, at the foot of the hill, is already known to the public as Umaiyāṇḍāṉ-kōvil and the big inscription of Māṟavarman Sundara-Pāṇḍya I. on one of its walls is noticed on page 6, paragraph 12 of the *Annual Report* for 1899-1900. This monument with its lithic record and sculptures is being conserved by Government under the Ancient Monuments Act.

Pañchapāṇḍava beds in the caverns at Tiruparaṅkuṉṟam.

3. Not quite so familiar nor so easily accessible are the *Pañchapāṇḍava* beds (*paḍukkai*) on the western slope of the Tiruparaṅkuṉṟam hill which are situated behind the present railway station on the other side of the *prādakshiṇa*—road; As they are situated at an inconvenient height, up the steep side of the hill and are reached only by crude foot-holds cut into the rock, no human being except the curious antiquarian would ever think of getting up to have a view of the beds. From the neglected state in which the cavern is found, it does not appear to possess now or to have possessed of late, any religious sanctity to attract the surging mass of pilgrims which would only be too ready to visit it in spite of its inaccessible position. The so-called *Pañchapāṇḍava* beds within the cavern are six in number--though, strangely enough, the Pāṇḍavas were only five. Of these beds four are small ones, roughly, equal in size and two, slightly bigger. The latter lie spread east to west and are mutilated on their pillow sides. The four smaller ones are cut one by the side of the other and are separated only by a very thin band of stone. They are too narrow for a human being even of medium size to stretch

himself freely. In the cutting of the rock on the pillow side of these smaller beds is engraved a Brāhmī inscription of one line extending to the full breadth of the beds. As in the case of other similar inscriptions discovered in previous years, the writing is fairly legible though the purport of the record is not quite intelligible. A clue to the right interpretation of these early records is yet to be discovered. The rest of the cavern, which is not occupied by the beds, is a spacious vault big enough to afford shelter to a very large number of people. One or two cell-like holes in the overhanging rock may have been intended to preserve its primitive occupants from exposure to blasts of wind that blow into the cavern from the west. A few inches higher up the border of the sheltering rock and across its full breadth, the margin is chiselled off and cut into a narrow drain to carry off the water from the roof. A similar groove cut into the floor at the broad entrance may have likewise served to drain the water from the sloping rock on the southern side of the cavern. The existence of foot-holds leading into the cavern, the holes (sometimes square and sometimes round) cut deep into the rock by their side meant perhaps to receive poles which once supported a railing, the perennial spring which is reached by a flight of crude steps only a few yards down the northern side of the cavern and the beds with pillow-lofts dressed smooth as if they were meant for some special use—all these indicate that in some remote time the cavern was the abode of one or more recluses either Buddhist or Jaina whose wants were far below those of ordinary mortals. Higher up on the summit of the Tiruparaṅkuṉṟam hill, about a hundred yards to the west of the Secunder Mosque, is another small cavern with five narrow beds stretching west to east This cavern is converted into a small room by a (mud and stone) wall and is reported to have been used till recently by a mendicant Hindu devotee of Subrahmaṇya.

Other antiquities on the hill.

4. With a view to further examine a hill of such antiquarian interest, I went round the Secunder Mosque and found on a sloping boulder near the Sarasvatī-tīrtha two square depressions cut into the rock at an inaccessible height and bearing figures in relief. In one of them a naked-standing image with two female figures on either side of it, is still believed to be Subrahmaṇya with his wives Vaḷḷi and Dēvayānā. The standing figure is flanked below its knees by two cobras with their hoods spread out. Overhead, on the right side of the naked figure, are two angels riding on a cloud and on the corresponding left side is a figure which I could not make out. The second square contains also a standing naked figure with drooping hands and a five-hooded snake behind its head. On one side of this is an image of a female raising its right hand and on the other a sitting female figure. Over the head of the central figure and above the five-hooded serpent is, what looks like an umbrella. From this description it becomes apparent that the figures in both the squares are distinctly Jaina. Their nudity sufficiently warrants this conjecture; while the figure in the second square with the five-hooded serpent behind it and the [triple]-umbrella over head, leaves no doubt that it is a representation of the Jaina Tīrthaṁkara Pārśvanātha. Lower down the Sarasvatī-tīrtha, in a south-westerly direction, is the Kāśi-tīrtha where, the Brāhmaṇical gods Śiva, Vināyaka, Subrahmaṇya and Bhairava and the goddess Viśālākshī are cut into the boulder in five different cells. Thus, these ancient remains on the Tiruparaṅkuṉṟam hill make it appear as though the Buddhists, Jainas and the Brāhmaṇas, each in their turn, occupied the hill and left on it in a more or less substantial form marks of their occupation such as stone-beds, images and rock-cut shrines. In later times the Muhammadans too have found the hill situated favourably enough to meet their religious requirements and erected on its summit the Secunder Mosque which is maintained well enough by a rich *jāgir*.

Jaina sculptures.

Cavern at Aḷagarmalai.

5. Twelve miles north-west of Madura, is the village of Aḷagarmalai situated at the foot of a range of high hills bearing the same name. On this range, at a spot half way between Aḷagarmalai and Kiḍārippaṭṭi and about 2 or 3 furlongs north of the new Local Fund road, is a huge cavern with the usual *Pañchapāṇḍava* beds. The way to the cavern, in the past, appears to have been up a precipitous rock with narrow steps cut into it at distances longer than in the case of the Tiruparaṅkuṉṟam cavern. A *sannyāsin* called Maunaguru-svāmi who occupies the cavern now, has

discovered a new path to it which is not quite so precipitous as the former but more difficult to use on account of the big intercepting boulders and the narrow clefts in the rocks through which one has to creep before reaching the cavern. Once reached, it is a spacious hall about 50 yards broad and in size about thrice as big as the Tiruparaṅkuṇṟam cavern with an excellent spring in its right corner. The cavern faces the south and spreads east to west. The stone beds are many and of varying sizes scattered single and in groups over the whole surface of the cavern. The biggest of them measures 8 feet 7 inches by 3 feet 1 inch while the smallest is 6 feet 4 inches by 2 feet ¼ inch. They are not cut deep into the surface of the rock nor are the pillow-lofts appreciably raised. The *sannyāsin* occupant has walled off the middle portion of the cavern and converted it into a number of small cells one within the other. Outside this modern structure he has also erected some platforms of earth one of which is provided with a comfortable seat for his *yōga-nishṭhā*. If it is possible to persuade the *sannyāsin* to remove all these earthen structures and restore the cavern to its primitive stage, I feel sure that more beds will be exposed to view and possibly also more Brāhmī inscriptions. In its present state there exists a single line of a Brāhmī record engraved on the pillow side of a small bed just in front of the *sannyasin's* cell and two big lines in the same character. These latter which measure about 20 feet and 5 feet in length respectively, are engraved on the lower surface of the high overhanging rock, a little below the cutting on its margin which, as in the case of the Tiruparaṅkuṇṟam cavern, might have served to drain off the water from the roof to the sides.

The Jaina teacher Ajjaṇandi, in the cavern.

On the same rock and at about the same height on its right side as the two Brāhmī inscriptions, is the figure of a seated image with two lines of writing to its left in clear Vaṭṭeḻuttu characters. The inscription records that '[the image was] the work of Ajjaṇandi '. This latter name which already occurs in one of the inscriptions on a rock with Jaina sculptures at Āṇaimalai (Nos. 67 to 74 of 1905), in the Vaṭṭeḻuttu and Tamil records below the rock-cut Jaina images at Aivarmalai (No. 692 of 1905) and Uttamapāḷaiyam (No. 729 of 1905) and in one of the rock-inscriptions at Vaḷḷimalai (*Ep. Ind.* Vol. IV, p. 141, No. B.) proves that Ajjaṇandi was a famous Jaina teacher whose influenee spread over almost the whole of Southern India. There can be little doubt that the Aḻagarmalai cavern was at a certain stage of its existence occupied by the Jaina teacher Ajjaṇandi and his colleagues. It is not possible to say whom the Jaina image represents; but its sitting posture is one which is quite familiar to the Jainas as the *Siddhāsana* in which their Tīrthaṁkaras are often represented to be seated.

The two Brāhmī inscriptions in the Aḻagarmalai cavern and the Vaṭṭeḻuttu record could not be copied at the time when I visited it, on account of the inaccessible height at which they are engraved. These will, however, be secured during the next field season. It may be remarked that stone beds are reported to exist even below the surface of the spring and one was actually seen by me at its corner. Holes for rail-posts by the side of the narrow steps are exactly similar to those of the Tiruparaṅkuṇṟam cavern. Bigger pits in the rock seen here and there are believed to have been mortars used by the resident mendicants for pounding their food grains.

The cavern (Jñāniyār-maḍam), at Kuṇṇakkuḍi.

6. Kuṇṇakkuḍi is still another place in the Madura district where Mr. Venkoba Rao discovered a natural cavern with a Brāhmī inscription, beds and a rock-cut well. The cavern, now used by a Saiva *sannyāsin* is known as Jñāniyār-maḍam.

Madura and the Tinnevelly districts particularly rich in such ancient monuments.

7. From the existence of these ancient monuments in the Madura and Tinnevelly districts and from what is reported of similar archaic beds, and perhaps also of records, in other parts of the Madura district, it appears that these two districts are particularly rich in such antiquities and that therefore an exhaustive survey of all the hills and rocks in them would bring to light more caverns and Brāhmī inscriptions which put together might unravel the mystery in which the latter are now enveloped. For this purpose, I would suggest that the Collectors of the Madura and the Tinnevelly districts be requested to supply to this office a list of all such hills and rocks as are said to contain caves, caverns,

rock-cut temples, foot-prints or statuettes, with or without inscriptions near them. When once this is secured the work of inspecting the sites and copying the inscriptions thereon will be only a matter of time and would be finished in three or four successive field seasons.

Their Buddhist origin.

Jainism has been as old in India as Buddhism itself and many of its sacred writings are written in the same language as the Buddhist texts. Buddha is called Jaina. One of the early Jaina teachers was Gautama, a name commonly applied to Buddha An inscription at Śravaṇa-Belgoḷa refers to the *mukti* (*nirvṇa*) of Vardhamāna, the first Jaina Tīrthaṁkara (Prof. Kielhorn's *Southern Lists*, No. 1013). It is not, therefore, easy to say if the origin of these ancient caverns of the Madura and the Tinnevelly districts is to be traced to Buddhist or to Jaina influence. As, however, the Brāhmī characters are not known to have been used in the early Jaina inscriptions of the south, the presumption that the caverns are Buddhistic appears to be the more correct one. Early Tamil literature too, written mostly by Jaina authors, supports this view inasmuch as the stories related therein refer to Buddhist times and events.

Jaina figures in the natural cave at Kuppālnattam.

8. Near Kuppālnattam in the Tirumaṅgalam tāluk of the Madura district is a hill called Poygai-malai, on the northern slope of which is a natural cave with a long row of Jaina figures (*śavaṇas*) cut on one of its walls. These figures are described by Mr. Francis on page 327 of the *Madura Gazetteer*, Volume I. As is common with Jaina rock-cut images elesewhere, these do not appear to bear any labels below them. They are regularly smeared with butter by every devotee that happens to vist the place and the butter of ages has developed into a thick coating of oily matter which is not possible to remove. A much damaged inscription in Vaṭṭeḻuttu characters on a portion of the rock in front of the Jaina figures has, however, been discovered. It purports to give the names (not clear) of the Jaina teachers who caused these sacred images (*tirumēṉi*) to be cut.

Other Jaina sculptures and inscriptions.

Jaina sculptures at Āṉaimalai (Nos. 67 to 74 of 1905) at Aivarmalai (Nos. 691 to 705 of 1905) and at Uttamapāḷaiyam (Nos. 722 to 732 of 1905) have already been referred to. Three inscriptions on the pedestals of Jaina images, in a cavern at Koṅgar-Puḷiyaṅgulam in the Madura district, were copied in the year under report (Nos. 330 to 332 of 1908). These are written in the Vaṭṭeḻuttu characters and state that a certain Guṇasēnapperiyaḍigaḷ or Guṇasēnadēva was in charge of the Jaina hermitage (*paḷḷi*). Mr. Subrahmanya Aiyar who examined the spot states that there are stone beds higher up on the hill, beyond the cavern. Perhaps, the Jaina Guṇasēnadēva was the presiding teacher in charge of the cavern and the Jaina images which together formed the *paḷḷi*.

Jaina hermitage at Koṅgar-Puḷiyaṅguḷam.

Another at Veḍāl.

At Veḍāl in the North Arcot district there are two hills with two natural caverns. Both have *maṇḍapas* attached to them. One of these latter was intended to be used as a *maṭha*, as stated in the inscription at its entrance (No. 81 of 1908). The other cavern at Veḍāl appears from the records in its vicinity (Nos. 82 and 84 of 1908) to have been used as a hermitage (*paḷḷi*) by the Jainas in the time of the Pallava king Nandivarman Pallavamalla and the early Chōla king Rājakēsarivarman (Āditya I.).

Used for retirement or shelter during the rainy season.

9. The existence of Jaina images in the caverns of the Madura district, as also in the Tinnevelly (Kaḻugumalai) and North Arcot (Vaḷḷimalai) districts confirms what I have stated already that the Jaina teachers, like the Buddhist recluses, must have once occupied these hermitages to spend their lives in secluded retirement or to seek shelter in the rainy season. Here "the calm life of the hermit seemed a haven of peace where a life of self-denial and earnest meditation might lead to some solution of the strange enigmas of life" (*Bombay Gazetteer*, Vol. I, Part II, p. 13).

Buddhism and Jainism, more particulary the latter, played an important part in the literary and political history of Southern India in the early centuries of the Christian era. Still, it is strange how these sects did not exercise any influence with their patrons in the matter of their being provided with comfortable rock-cut cells, during their retirement to the hills in the rainy season, as their compatriots of the north did. Perhaps, the South Indian kings of those times were inclined more towards Brāhmanical institutions than Buddhist or Jaina.

10. The rock-cut caves are of much later date than the caverns. The monolithic temples excavated by the Pallavas, the Pāṇḍyas, the Chēras, the Chōḷas and later South-Indian kings were, in no case, intended for the habitation of the ascetics as the Buddhist and Jaina caverns were. The rock-cut temples of the Pallava period came into existence during the reign of Mahēndravarman I. in the first half of the 7th century A.D. To the six already known (see *Annual Report* on Epigraphy for 1904-05, Part II, paragraph 3) may be added the cave temple at Pallāvaram in the Chingleput district. An inscription on this cave, written in the Pallava-Grantha characters, was exposed to view for the first time by Mr. Subrahmanya Aiyar after removing a thick coating of *chunam* which had almost hidden the inscription. I inspected the place with the Government Epigraphist in February 1909 and found that if the modern mud walls which are put up by the Muhammadans who own this ancient monument and use the central cell in it as a shrine for their hand-symbol the *pañja* and which consequently block up the four cells and a portion of the upper verandah were removed, the cave would be vastly improved and the remainder of the valuable inscription which is now incomplete might then become fully available for inspection by scholars. The Superintendent, Archæological Survey, Madras, has noticed this cave on page 20 of his report for 1906-07 and remarks : " It requires no repairs. It is looked after by the Muhammadan owner." Evident signs of blasting for stone, only a few yards to the left of the cave temple, were not wanting when the Government Epigraphist and myself visited the spot. On the top of the cave, a little to the left of the rock forming its roof, an oblong surface measuring roughly 8′ by 10′ has been marked out and sliced into a number of smaller blocks by deep grooves cut lengthwise and breadthwise. This procedure was very likely the first step towards excavating a new cave which was perhaps intended to be an adjunct to the existing one. The latter is situated at the foot of the hill called Pañchapāṇḍayamalai by the Hindus and Moulākā-pahāḍ by the Muhammadans. It faces south and presents from its front verandah a charming panoramic view of shadowy groves, green fields and a distant tank. The cave consists of two verandahs, the upper and the lower each being supported by a row of six pillars of which two are in the wall and four, free. These latter are in shape octogonal in the middle while their tops and bottoms are perfectly square. The capitals being rounded on either side give an ornamental appearance to the entrance between each set of two free pillars. It is a noteworthy fact however, that of the eight free pillars of uniform shape the octogonal part of only one is out of place and is at the top instead of in the middle. The beam of the back verandah (east to west) is met by cross beams from either side of the three middle cells and forms with them something like a canopy over the three central cells and over the portion of the inner verandah in their front. The Pallava-Grantha inscription referred to above, is written on the front and back sides of the beam of the lower verandah and also on the inner side of the beams which enclose the three central cells. Two other cells at the remote ends of the cave were found on examination to contain square holes which were probably meant to fix two images of minor importance usually found in later structures on either side of the central shrine. In front of the cave, at a slightly lower level, is an open yard as big in space as the cave itself. On the floor of this courtyard are cut deep holes in two rows of six each ; while, above in the rounded top of the beam of the lower verandah, are cut a number of square holes in a line. These suggest that the open space in front was meant to be sheltered (perhaps in the hot season) by a *pandal*, the vertical posts of which were fixed into the holes of the open yard and the cross shafts had to rest in the holes of the beam. The open yard is reached by three steps also cut into the same massive rock. From the inscription on the beams of the temple (see below, paragraph 15) we might infer that

A Pallava rock-cut temple at Pallāvaram.

the cave came into existence in the time of Mahēndravarman I., about the middle of the seventh century A.D., while, the three central cells may suggest that the cave was meant for the gods Brahmā, Vishṇu and Śiva of the Hindu trinity.

Another on the hill at Tirukkaḷukkunṟam.

11. The monolithic cave called *Orukal-maṇḍapa* on the Vēdagirīśvara hill at Tirukkaḷukkunṟam, lies to the east of the hill some fifty steps down the descending side of the *pradakshina*, to its right. Being cut into the boulder at a level about 9 feet from its foot the cave is reached by two narrow flights of steps from the northern and southern sides, which meet the cave in the middle at its front. There are two verandahs in the cave an upper and a lower one the latter being in level only a few inches below the former. Each of these two verandahs is supported by four massive pillars, of which the two middle ones are free. These latter, where they are rectangular, measure roughly 2 feet by 1 foot 11 inches. The middle portions of the pillars are octagonal—though the facets are not always of equal breadth. In the lower verandah, are two graceful lifesize statues which are decorated with ornaments round the neck, at the wrists and on the shoulders and which wear a girdle and an undergarment. In the upper verandah there exists only one cell in the centre and in it is a huge *liṅga* on a pedestal. The cell is at a higher level than the verandah and is approached by two steps. On either side of the entrance into this cell is the image of a *dvārapālaka*. Standing figures of Brahmā and Vishṇu flank the central cell and are placed against the backwall of the cave not in a line with the *liṅga* inside the cell but some feet in front of it. The following measurements will show that the central cell is cut deeper than the rest of the cave and was perhaps meant to be the sanctuary :—

Breadth of cave—21 feet 6½ inches.
Depth to the backwall of the cell—26 feet 2 inches.
Do. to the entrance of the cell—17 feet 4 inches.
Do. to the figure of Brahmā or of Vishṇu—18 feet 6 inches.
Height of the cave—8 feet 5½ inches.

The importance of the central cell is also indicated by its being fashioned into a fine-looking *maṇḍapa* with a basement rising in tiers and supporting short pillars over which the beams and the rounded eaves seem to rest.

Thus the monolithic cave on the hill at Tirukkaḷukkunṟam appears to have been meant as a place of worship for the three gods of the Hindu Trinity—Brahmā, Vishṇu and Śiva. It is, however, now neglected and no ceremonial worship is conducted in it. Nevertheless, pilgrims bow before the uncared-for *liṅga* which is believed to represent the Śiva who according to the *Sthalapurāṇa* cursed the two *rishis* dwelling on the hill to become kites. These sacred *rishi*-birds are still held to visit the hill regularly at about midday and receive the morsels of cooked rice and ghee from the hands of a priest known as *pakshipaṇḍāram* (Photo No. 23 in Appendix D). The pillars and the walls of both the verandahs in the cave bear the signatures in Roman characters of a large number of Dutch visitors. The Dutch writer Havart in his " Open Ondergang van Coromandel ", published in 1693, says that he and ten other Dutchmen visited the hill on the 3rd of January 1681 and saw two sacred birds feeding at about midday on that day. It might be noted here that an old Tamil inscription found on one of the pillars suggests that the cave must have come into existence in the time of the Pallava king Vātāpikoṇḍa-Naraśiṅgappōttarāja, *i.e.* Narasiṁhavarman I, about the end of the 7th century A.D. (see paragraph 16 below).

Pāṇḍya Cave-temples at Tiruparaṅkunṟam and Ānaimalai.

12. The rock-cut central shrine of the Subrahmaṇya temple bearing the inscription of the early Pāṇḍya king Māṟañjadaiyan (No. 37 of 1908) and the Umaiyāṇḍārkōvil with the inscription of Māṟavarman Sundara-Pāṇḍya I., have already been noticed. These apparently came into existence in the time of the Pāṇḍyas. The rock-cut shrine of Nrisiṁha in the Ānaimalai hill was excavated by the minister of the Pāṇḍya king Parāntaka *alias* Māṟañjaḍaiyan, in A.D. 770. Three monolithic shrines at the foot of the hill at Kunnakkuḍi, sacred to the god Subrahmaṇya like the Tiruparaṅkunṟam hill, contain each a *liṅga* within it and bear a number of inscriptions on their pillars. The records on these pillars belong to the reign of the Chōla king Kolōttuṅga I. and to later

Pāṇḍyas. They do not give any clue as to the origin of the caves. It is difficult, under these circumstances, to decide when the caves came into existence. As, however, Kuṇṇakkuḍi is in the Madura district the presumption that the caves were excavated by the Pāṇḍyas may possibly be put forth. In favour of this presumption, reference might be made to a Vaṭṭeḻuttu inscription (No. 37 of 1909) on a pillar in one of the caves which gives the name *Maśilīchchvram*. This was perhaps the name of the *linga* in the cave, in which the inscription is engraved. The central shrines of the Raṅganātha and the Lakshmī-Narasiṁhasvāmin temples on the rock at Nāmakal in the Salem district, have been described in the *Annual Report* for 1905-06, part II, paragraphs 35 and 36 to be of Chēra origin.

Kuṇṇakkuḍi rock-cut temples, perhaps also of Pāṇḍya origin.

Two Chēra monolithic caves.

13. The only other rock-cut temple visited during the season is the one at Uṇḍavilli in the Guntūr district. It has been described by Sir Walter Elliot in *Indian Antiquary*, Vol. V, p. 80 f. He is there inclined to assign it to a period not earlier than that of the *Rathas* of Mahābalipuram. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 77) is of opinion that "it was excavated by the Chalukyas from Kalyāṇa, who were Vaishṇavas, after they had conquered the Śālaṅkāyana dynasty of this country (Vēṅgī)." The series of rock-cut cells on the hill at Uṇḍavilli commence on the east side where, a few of them are at present used by the villagers for storing grain, manure and fuel. They are continued on the north and west sides of the hill, the biggest of the series being the four-storeyed rock-cut temple facing the river Krishṇā which is at about a mile's distance from the hill and which during floods touches almost the foot of it. The temple is called Anantaśāyiguḍi or Anantaśayanaguḍi and contains in its third storey the mutilated colossal image of Anantaśayana — the god Vishṇu on his serpent couch, with his attendant deities. In the big hall, opposite the sanctuary which consists of about 16 pillars mostly worn or broken, are several images cut into the stone wall, which by their appearance confirm the statements made by the villagers, that they are the Vaishṇava Āḻvārs. A verandah runs parallel to the hall to its full length (east to west) and is supported by six pillars. In front of this verandah is an open space in which two seated lions, one on each side, are cut out of the single rock and between them is a human figure seated in the *padmāsana* posture. The hall below this is a more spacious one of twenty-four pillars, of which only six are completely preserved. Here also there is a place allotted for the image of worship which is now missing. The ornamental designs on the tops of four of the niches in this hall resemble very much those on the *Rathas* at Mahābalipuram. To the left of this hall separated by the steps leading to the third storey, is what the people call the temple-kitchen with a verandah of four pillars in front of it. The pits dug into the rock on either side of the verandah and the drains running into the pits from within the kitchen show that it must have been used as such. The lowest storey consists merely of massive pillars while the uppermost is plain and is made up of two cells without any images in them. On the verandah of the kitchen is a mutilated Telugu inscription (No. 46 of 1909) which states that in Śaka 12[64], Vishu (Vrisha), a certain Māchamareddi, whose relation to the son of Jaganobbaganda Annāreddi is not clear on the inscription, made a liberal grant to the temple of Anantaśāyin at Uṇḍavalli, for the merit of his parents. The grant provided for various festivals to be conducted on the days of the solar and lunar eclipses, on the Ēkādaśī-days of the four months called *chāturmāsya*, on Anantachaturdaśī on Dīpāvalī, etc. Jaganobbagoṇḍa is a common title with the Reḍḍi chiefs of Koṇḍavīḍu (see *Annual Report* on Epigraphy for 1899-1900, page 24, Table). The earliest of these chiefs whose date (Śaka-Saṁvat 1267) is known, was Vēma 'who built a flight of steps at Śrīśaila.' He had an elder brother by name Māchā. As Māchamareddi of the Uṇḍavalli record, dates his grant in Śaka-Saṁvat 12[64], it might be supposed that Mācha was contemporaneous with, if not anterior to, Vēma. In this case Annāreddi, mentioned as a predecessor of Māchamareddi, must have belonged to a still earlier period. We know only of two

Uṇḍavilli cave-temples.

One of them known as Anantaśayanaguḍi.

A Reḍḍi record of the 14th century on the wall of the kitchen.

earlier names in the genealogy of the Kondavīdu Reddis viz., Kōmati-Prōla and his father Vēma. Perhaps Annāreddi was a brother of this last mentioned Vēma and Māchamareddi who was directly related to him through his son as revealed by the Undavilli inscription may have been a namesake of Mācha, the elder brother of Vēma, if not identical with Mācha himself. At any rate, it is clear that the Anantaśāyin temple was in good order at the time of the Reddis of Kondavīdu in the 14th century A.D. and was freely patronised by them. It must have continued to be in a very prosperous state down to the time of the Vijayanagara king Krishnarāya; for, an inscription at Śendamangalam in the South Arcot district states that "when staying on the bank of the Krishnavēnī (Kistna) between the temple of Anantaśāyin at Undavilli (in the Guntur tāluka) and the temple of Mallikārjuna at Bezvāda, he (Krishnarāya) remitted a revenue of 10,000 gold pieces in favour of certain Śiva and Vishnu temples" (*Annual Report* on Epigraphy for 1902–03, paragraph 16). An inscription dated ten years later, on a pillar in front of the Bhāskarēśvara temple (No. 47 of 1909) refers to the temple of Anantaśāyin, under the name Pannagaśāyin. Thus, the rock-cut cave at Undavilli, appears to have been known as 'the Anantaśāyi temple' only from the time of the Reddis. Nothing is known of its history prior to this period. One line of writing, however, in old Telugu characters of about the 9th or 10th century A.D. is written on the lintel of the lowest storey. It is incomplete; and what remains of it is not quite legible. The existence of this record takes us one step further in its antiquity and seems to support Mr. Sewell's opinion, viz., that the caves must have come into existence in the time of the Eastern Chalukyas. But as no rock-cut temples of the Eastern Chalukya kings have yet been discovered and as the single cells, storeyed halls and *mandapas* at Undavilli bear a striking resemblance to those at Udayagiri and Khandagiri in Orissa, I would, inclining to the opinion of Sir Walter Elliot as to their age, ascribe them to the Āndhra kings of Vēngī The storeyed cave might have in later times been converted into a Vishnu temple. Other cells on the Undavilli hill except those in the Anantaśayanagudi contain nothing in them to show that they were meant for minor deities. If the series of caves were of Brāhmanical origin no cell would have been left without an image. Consequently, it appears as though the cells were distinctly meant for ascetics of the Buddhist creed.

Undavilli caves similar in style to those at Udayagiri and Khandagiri in Orissa.

Might have come into existence in the Āndhra period.

PALLAVAS.

14. The present station of Pallāvaram on the South Indian Railway is distinct from Old Pallāvaram which is a ruined village about two miles south of the railway station. It appears to be one of the towns in the Chingleput district which is directly or indirectly to be connected with the Pallavas. The name Pallāvaram is a possible contraction of Pallavapuram, and the village might have been one of sufficient importance to be called after the ruling dynasty of the Pallavas. Nothing remains of any monumental structures or other antiquities to corroborate this origin, except the monolithic cave described already in paragraph 10 above. The inscription in ancient Pallava-Grantha characters written on the beams of the upper and the lower verandahs of this cave, consists of a single long line of writing like the one on the pillar in the upper cave of the Trichinopoly rock (Director-General's *Annual* for 1903–04, p. 271). This record gives a list of *birudas* of a king whose name, however, is not found in the inscription. Of these *birudas*, some are in Sanskrit and others in a language not quite intelligible. A few of the *birudas* may be Telugu as indicated by their endings and two are perhaps Tamil. For instance, *Śrī-Mahēndravikramah*, *Mattavilāsah*, *Chettha-*(*Chaitya*?)*kāri*, *Vichitrahittah*, *Aluptakāmah*, [*Lō*]*kaśalya*[*h**], *Kalahapriyah*, *Lalitāndurah*, *Sankirnajātih*, *Pravrittamātrah*, &c., are in Sanskrit, while *Chi*(*vi*)*hhundu*(*ndu*), *Nilviōlnayyambu*, *Ventulavittu*, *Pasarambu*, &c., appear to be Telugu words. The two *birudas*, viz., *Chitrakārappuli* and *Pugāpiduka* may be taken for Tamil. Whatever may be the language in which these *birudas* are written, some of them are known to have been the titles of the

Pallāvaram, a probable contraction of Pallavapuram.

Record of Mahēndravarman I. in the cave at Pallāvaram.

Pallava king Mahēndravarman I. *Lalitāṅkura* and *Puṇḍpiḍuka* (Pagāppiḍugu) are applied to him respectively in the Sīyamaṅgalam and Vallam cave inscriptions and *Mattavilāsa*, *Saṅkīrṇajāti* and *Lalitāṅkura* occur in his Trichinopoly cave inscription. *Śrī-Mahēndravikrama* which begins the list of the *birudas* in the Pallāvaram cave inscription might stand for the king's name which is better known as Mahēndravarman. Of particular interest is the *biruda Chetthakāri* which, if accepted to be the correct reading and the equivalent of *Chaityakārī* would show that Mahēndravarman I. was the builder of Chaityas by which perhaps the monolithic cave temples are intended (*Bombay Gazetteer*, Vol. I, Part II, p. 12). It cannot be decided from this mere string of *birudas* of the king, whether the cave was originally Śaiva or Vaishṇava ; nor are there any sculptures in it which would settle the question. The cave, as already surmised in paragraph 10, was probably intended for the three deities Brahmā, Vishṇu and Śiva.

His *biruda Chaitykārī*, 'the builder of temples'.

15. Mahēndravarman's son was Narasiṁhavarman I. or Narasiṁhavishṇu, the famous conqueror of Vātāpi *i.e.*, Bādāmi in the Bijāpur district of the Bombay Presidency. On a rock at Bādāmi is a mutilated inscription (*Ind. Ant.*, Vol. IX, p. 100) which testifies to his actual capture of the town and gives for him the *biruda Mahāmalla* from which the name Māvalavaram (correctly Mahāmallapuram) of the modern Seven Pagōdas is derived. This conquest of Vātāpi secured for Narasiṁhavarman I. the Tamil title *Vātāpikoṇḍa*. An inscription on the west wall of the strong room in the Bhaktavatsalēśvara temple at Tirukkaḷukkuṉṟam which has been published by Mr. Venkayya in Volume III of the *Epigraphia Indica*, pp. 277 to 280, records the interesting fact of a second renewal by Rājakēsarivarman Āditya I. of a grant originally made to the temple of Mūlasthāna by (the Pallava king) Skandaśishya and renewed by Vātāpikoṇḍa Naraśiṅgapōttaraiyar identical with the Pallava king Narasiṁhavarman I. who captured Vātāpi. Among the inscriptions copied this year is a record of Narasiṁhavarman I. on the hill at Tirukkaḷukkuṉṟam in the rock-cut cave called *Orukal-maṇḍapa*. This monolithic *maṇḍapa*, which has been described already in paragraph 11, was, by its general appearance, suspected to have been a Pallava cave just like others in the Chingleput district. The only records visible at first sight were the Dutch signatures of the 17th century A.D. which filled every available space in the *maṇḍapa*. Closer examination, however, brought to light on the east face of the capital of the second pillar in the upper verandah an early Tamil record of which the first portion is seriously damaged. From the end which is in good preservation it appears as if the record was left unfinished for reasons not quite apparent. However, the name Vātāpikoṇḍa Naraśiṅgappōttaraśar which occurs about the end, confirmed the suspicion that it was a Pallava cave. The fine tall figures of Brahmā and Vishṇu in the upper verandah and those of the others in the lower with their fingers pointing towards the central shrine are features peculiar enough to distinguish the *Orukal-maṇḍapa* from the plain monolithic caves of Mahēndravarman I. at Vallam and Pallāvaram. Besides, the figures bear such close resemblance to those on the Dharmarājaratha at Mahābalipuram that it looks very likely that the *Orukal-maṇḍapa* on the hill at Tirukkaḷukkuṉṟam was excavated in the time of Vātāpikoṇḍa Narasiṁhavarman I., in whose time the *rathas* at Mahābalipuram are supposed to have been commenced.

Vātāpikoṇḍa Narasiṁhavarman I.

His record in the *Orukal-maṇḍapa* on the hill at Tirukkaḷukuṉṟam.

The inscription on the pillar in the *Orukal-maṇḍapa* is perhaps a record of the renewal by Narasiṁhavarman I. of the gift to the Mūlasthāna temple referred to already, in the inscription of Rājkēsarivarman. But it cannot as confidently be asserted which the Mūlasthāna temple was that received the original grant from Skandaśishya. The central shrine of the Vēdagirīśvara temple on the summit of the hill is built of three huge blocks of stone which form its inner walls. On these walls are cut many figures which the temple priests explained to me as follows :—

The ancient shrine of Vēdagirīśvara on the top of the same hill.

(1) On the west wall—Śiva and Pārvatī in the centre with Bālasubrahmaṇya seated between them. Brahmā is on the south and Vishṇu on the north side of the central group. Below, near the feet of Śiva, is Mārkaṇḍēya.

(2) On the north wall—Yōgadakshiṇāmūrti and near him the two *rishis* supposed to have been the accursed *birds* that are now held to be regular visitors to the hill.

(3) On the south wall—Nandikēśvara and Chaṇḍikēśvara, with a weapon in hand.

The earliest temple of the Tamil country.

It is not unlikely that this Vēdagirīśvara shrine which is apparently very ancient, is identical with the *Mūlasthāna* temple referred to in the early Tamil records of the Bhaktavatsalēśvara temple and in the *Orukal-maṇḍapa* inscription of Narasiṁhavarman I. It may also be that the neglected *liṅga* in the cell at *Orukal-maṇḍapa* represents the original Mūlasthāna. In any case the Mūlasthāna temple to which Skandaśishya made a grant was the earliest temple in the Tamil country and was situated somewhere at Tirukkaḻukkuṉṟam.

Pillars with Pallava *birudas* in the Kandasvāmin temple at Tiruppōrūr.

16. Two pillars in the hall in front of the Dēvayāṇai-Ammaṉ shrine in the Kandasvāmin temple at Tiruppōrūr, bear in bold Pallava-Grantha characters a long list of *birudas* of which *Avira'adānah*, *Īśānaśaraṇah*, *Guṇavinītah*, *Dharaṇītilakah*, *Avanidivākarah*, *Atiraṇachaṇḍah*, *Atyantakāmah*, and *Abhayaṁkarah* appear among the surnames of Rājasiṁha (*South-Ind. Inscrs.*, Vol. I., No. 25), the founder of the Kailāsanātha (Rājasiṁhēśvara) temple at Kāñchī. From the mere existence of these biruda-pillars, it is not possible to say if the temple of Kandasvāmin at Tiruppōrūr dates from the early Pallava times. It can at best be supposed that in or around Tiruppōrūr there must have existed some neglected Pallava structure whose pillars were utilized for the hall in front of the Dēvayāṇai-Ammaṉ temple when this latter was constructed. Another similar pillar bearing a record in Pallava-Grantha characters is found at Vāyalūr, also in the Chingleput district. It forms one of the pillars now supporting the *gōpura* in front of the Vyāghrapurīśvara temple at that place. As in the case of the Tiruppōrūr pillars, it is doubtful if this formed part of the original building of the Vyāghrapurīśvara temple. Nothing within the temple or in its vicinity lends support to its having been so. Consequently, it must be supposed that this pillar too originally belonged to a structure different from the present Vyāghrapurīśvara temple and was used for its *gōpura* at a later period. One point, however, may be noted in this connection. As remarked in the *Annual Report* for 1907-08, Part II, paragraph 9, no other Pallava structural monuments besides those of Mahābalipuram and Conjeeveram are known to have existed in the Chingleput district. If the Pallava pillars of Tiruppōrūr and Vāyalūr belonged, as suggested, to some original Pallava structure and were subsequently inserted into the Kandasvāmin and Vyāghrapurīśvara temples, we might rightly infer that there were one or more structural monuments of Pallava origin in or around these two villages.

Another Pallava pillar in the Vyāghrapurīśvara temple at Vāyalūr.

The Pallava genealogy recorded on the pillar.

17. The pillar in the Vyāghrapurīśvara temple is a very interesting one on account of the genealogical record which is engraved on it. The latter begins with the usual mythical names Brahma, Aṅgiras, Bṛihaspati, Śaṁyu, Bhāradvāja, Drōṇa, Aśvatthāman, and Pallava. Then, the quasi-historical names Aśōka, Harigupta, Āryavarman and others are mentioned. After these, the names of nearly twenty-five kings are registered whose relations to one another are not specified. The order in which the known names are mentioned at the end suggests, however, that these twenty-five are also to be taken in the order of descent. Among these occur the following which are already familiar to us from copper-plate inscriptions:—(1) Mahēndravarman (once), (2) Karaṇḍa (Kalindavarman?) (once), (3) Vishṇugōpa (thrice), (4) Kumāravishṇu (twice), (5) Buddhavarman (twice), (6) Skandavarman (five times), (7) Siṁhavarman (four times), (8) Vīravarman (once) and (9) Nandivarman (once). In many places the record is damaged and the names are not legible. If, however, the whole of the inscription is made out, it will perhaps establish a connection more definite than that hitherto set forth by the copper-plates between the Pallavas of the Prākrit records, those of the Sanskrit records and those of the Siṁhavishṇu line. The Amarāvatī

Names which may establish a connection between the early and the later Pallavas

pillar epigraph (which is evidently a copy of some older record) gives a list of early Pallava kings some of whom also occur in the Vāyalūr inscription. After mentioning the twenty-five names above referred to, the latter introduces Siṁhavishṇu for the first time. From him were descended apparently in the order of father and son, Mahēndravarman I., Narasiṁhavarman I., Mahēndravarman II., and Paramēśvaravarman I. His son was Rājasiṁha 'the (very) king of lions on the high mountain (*viz.*) the prosperous Pallava family.' He was also known by his other name Kshatrasiṁha. Then comes a passage about Rājasiṁha which has not yet been completely made out, but may be taken to consist of one or two Sanskrit verses in praise of Rājasiṁha giving his surnames *Atyantakāma*, *Śrīmēgha*, *Raṇajaya*, and *Śrīnidhi*. These were also the surnames of king Atyantakāma who completed the Dharmarājaratha, excavated the Gaṇēśa temple, the Dharmarāja-maṇḍapa and perhaps also the Rāmānuja-maṇḍapa at Mahābalipuram and the Atiraṇachaṇḍēśvara temple at Sāḷuvaṅguppam (*South-Ind. Inscrs.*, Vol. I, p. 1 f). It, therefore, seems as if Rājasiṁha of the Vāyalūr record was identical with Atyantakāma the author of the above mentioned monuments. We have already stated that the pillars at Tiruppōrūr are also to be attributed to him. Thus it becomes evident that Rājasiṁha the builder of the Kailāsanātha temple at Kāñchī, was also the builder of other structural monuments, among which must have been the one which supplied pillars to the later temples of Kandasvāmin at Tiruppōrūr and Vyāghrapurīśvara at Vāyalūr.

The Pallava pillars at Tiruppōrūr and Vāyalūr belonged probably to a temple built by Rājasiṁha.

18. No. 82 of 1908 which is engraved on a boulder near a natural cavern called Āṇḍār-madam at Vedāl in the North Arcot district, belongs to the fourteenth year of a certain Nandi and mentions a *paḷḷi* or Jaina hermitage at Vedāl. It cannot be stated with certainty who this Nandi was. But as an inscription at Pañchapāṇḍavamalai written in the same old alphabet is dated in the 50th year of Nandippōttaraiśar, who has been identified with the Pallava king Nandivarman and as this latter is also called Nandin in the Udayēndiram plates it may not be far wrong to suppose that Nandi of the Vedāl inscription is identical with Nandivarman Pallavamalla.

Nandivarman Pallavamalla.

19. To the later Pallava king Kōpperuñjiṅgadēva belong two records, one (No. 342 of 1908) at Tiruvadiśūlam dated in his 14th year which mentions his son Nīlagaṅgaraiyar and the other (No. 370 of 1908) at Neyvaṇai dated in the 36th year of his reign. Prince Nīlagaṅgaraiyar, also called Nīlagaṅga of Āmūr, is mentioned already in the Vallam and Conjeeveram inscriptions noticed on p. 166 of *Ephigraphia Indica*, Vol. VII.

Kōpperuñjiṅga and his son Nīlagaṅgaraiyar.

Gaṅga-Pallavas.

20. Three inscriptions of this dynasty were copied in 1908 in the Chingleput and North Arcot districts. They belong to the reigns of Vijaya-Nandivikramavarman, Nripatuṅgappōttaraiyar (Nripatuṅgavikramavarman) and Vijaya-[A]parājita. The ending *pōttaraiyar* which is applied to the second of these kings without the characteristic prefix *Kō-viśaiya*, makes it suspicious if we could include his name among the Gaṅga-Pallavas. But as no Pallava king by name Nripatuṅga is known to have ruled after Nandivarman Pallavamalla, we must perhaps take Nripatuṅgappōttaraiyar of the Vaḷuvūr inscription (No. 68 of 1908) to be identical with Kōvijaya-Nripatuṅga-Vikramavarman son of Kōvijaya Nandivikramavarman.

The Pāṇḍyas.

21. The earliest records of the dynasty in this year's collection come from Tirupputūr which is spelt Tirupputtūr in inscriptions and is stated to have been a *brahmadēya* in Koluvūr-kūṟṟam. From No. 90 of 1908 we learn that it was a *brahmadēya* of Mīguṇḍāṟu in the same district. Of four records which may be attributed to the early Pāṇḍyas, three belong to Māṟañjaḍaiyan (Nos. 90, 136 and 138 of 1908) and one (No. 137) to Varaguṇa-Mahārāja. The gifts recorded in these epigraphs were made to the temples of Tirukkaṟṟalibhaṭārar, Tiruttaḷippadārar or Tiruttaḷipperumāṉaḍigaḷ and Jalaśayanattuppaḍārar. The first two temples are mentioned in inscriptions found in the Tiruttaḷīśnara temple at Tirupputtūr and it might consequently be supposed that

Tirukkaṟṟalibhaṭārar was another name of Tiruttaḷippaḍārar or that the former was a minor shrine within the latter. The third temple is mentioned in an inscribed slab lying in the courtyard in front of the Aṅkāḷammaṉ temple and must be a different one from Tiruttaḷīśvara. No traces of its existence are to be seen now at Tirupputūr. Nor is it possible to identify the Māṟañjaḍaiyan and the Varaguṇa-Mahārāja mentioned in these inscriptions with any degree of certainty. As, however, the two suffixes *mahārāja* and *varman* are applied to two different Varaguṇas of the Pāṇḍya genealogy given on page 66 of the *Annual Report* for 1907–08, we may safely presume that the Varaguṇa-Mahārāja of Tirupputūr is identical with No. 9 Varaguṇa-Mahārāja on the genealogical table. The only point that is worthy of note in these inscriptions is the mention of two coins (*viz.*) *krishna-kācha* (No. 90) and *dīnāra* (No. 136). The first appears to be the Sanskrit equivalent of *kaḷañju* which occurs in the Tamil portion of the record and *dīnāra* is explained in Sanskrit dictionaries as a gold coin equal to two *karshas* in value. The power of the Pāṇḍyas is known to have been at its highest at the time of Varaguṇa-Mahārāja about the beginning of the 9th century A.D. He is identified with that Varaguṇa, who according to tradition "united Chōḷa and Toṇḍa to Madura." His Ambāsamudram inscription in the temple of Erichchā-Uḍaiyār (No. 105 of 1905) states that Varaguṇa-Mahārāja made a grant to that temple from his camp at Araiśūr on the bank of the river Pennar in the Toṇḍai-maṇḍalam. Subsequent to his time, the gradual decline of the Pāṇḍya power and the rise of the Vijayālaya line of the Chōlas are only established facts of South-Indian history. For about two centuries after the conquest of Madura by the Chōḷa Parāntaka I., the Pāṇḍyas do not appear as an independent power but were nevertheless giving trouble to their Chōḷa overlords as occasion offered itself. Nor do we know much of them even in their subordinate position as Chōḷa feudatories during this long interval.

Early Pāṇḍya kings Māṟañjaḍaiyaṉ and Varaguṇa-Mahārāja.

With the commencement of the 12th century, however, Pāṇḍya history again begins to attract attention. The war of the Pāṇḍya succession which took place in the third quarter of the 12th century has been noticed in previous reports. The Chōlas must have lost about that period their firm hold on the internal affairs in the Pāṇḍya country and to this must be ascribed the interference of the kings of Ceylon in the question of Pāṇḍya succession. Kulaśēkhara and Parākrama who were the opposing claimants in this war must accordingly be placed in the 12th century A.D. The late Professor Kielhorn has laid all students of South Indian history under deep obligation to him by his astronomical calculations of Chōḷa and Pāṇḍya dates which are published in the volumes of the *Epigraphia Indica.* From these calculations he has fixed with certainty the time when many of the kings of this period bearing almost similar names and often ruling together as co-regents, flourished. The first Pāṇḍya king whose dates are thus determined in Jaṭāvarman Kulaśēkhara (A.D. 1190 to 1217). Between Kulaśēkhara mentioned in the war of Pāṇḍya succession and this Jaṭāvarman Kulaśēkhara there appear to have been other Pāṇḍya kings of whom at least two, *viz.*, Vīra-Pāṇḍya and Sundara Pāṇḍya are known,—the former as the son and successor of Parākrama-Pāṇḍya and the latter as the son or subordinate of Kulaśēkhara. The exact period when these predecessors of Jaṭāvarman Kulaśēkhara flourished has not been fixed. From an inscription dated in the 2nd year of Jaṭāvarman Kulaśēkhara (No. 110 of 1907) we learn that a certain Śrīvallabhadēva preceded him. This Śrīvallabhadēva has been identified with Jaṭāvarman Śrīvallabhadēva, a grant of whose 3rd year has been registered in a record of Māṟavarman Sundara-Pāṇḍya I. (*Annual Report* for 1907–08, paragraph 42). No. 49 of 1896 mentions two more names, *viz.*, Māṟavarman Śrīvallabha and his son Kulaśēkhara who also must have preceded Jaṭāvarman Kulaśēkhara. The former of these has been shown by Professor Hultzsch to have lived in A.D. 1160–61 (*Annual Report* on Epigraphy for 1895–96, paragraph 15).

Kulaśēkhara and Parākrama concerned in the war of Pāṇḍya succession.

23. The exact time of Jaṭāvarman Śrīvallabhadēva, who was perhaps the immediate predecessor of Jaṭāvarman Kulaśēkhara of the earlier Tiruppūvaṇam grant, has not yet been fixed. Records of his time copied in previous years (Nos. 6 and 10 of 1894, No. 168 of 1895 and No. 100 of 1905) commence with a

Jaṭāvarman Śrīvallabha.

historical introduction whose first words are *tiru-madandaiyum*. In the collection for the year under report we have about eleven inscriptions (Nos. 97, 111, 318, 321 to 324 and 326 of 1908 and Nos. 27, 30 and 38 of 1909) which also begin with the same introduction and may consequently be attributed to him with certainty. Excepting Nos. 97 and 111 from Tirupputūr and Nos. 27, 30 and 38 of 1909 from Kuṇṇakkuḍi, the six remaining records are engraved in the Vaishṇava temple of Chitraratha-Vallabha-Perumāḷ at Kuruvitturai and range in date from the 2nd to the 22nd years of his reign. The astronomical details given in these records, when properly calculated, might fix his date of accession. Some of the interesting events, however, recorded in his Kuruvitturai epigraphs may be noted for the present. In the 9th year of his reign, the king made a grant of land to a Brāhmaṇa of Kīranūr (perhaps a hamlet of Śōlāntaka-chaturvēdimaṅgalam) at the suggestion of Kāliṅga-rāyaṉ, while seated on his throne called *Pāṇḍiyarāja*, in the Alagiya-Pāṇḍiyan hall within his palace at Madura. Again, seated on his throne at Śōlāntaka-chaturvēdi-maṅgalam, where the king was evidently encamped at the time, he ordered at the suggestion of Kāliṅgarājaṉ in the 11th year of his reign, certain changes to be made in the lands granted in his 2nd year under the name Kulaśēkharamaṅgalam by a private individual from Māṅgāḍu to the temple of Tiruchchakkarattāḷvār at Śōlān-taka-chaturvēdimaṅgalam. In the 16th year of the same reign the assembly of Śōlāntaka-chaturvēdimaṅgalam complained to the king that the owners of the above mentioned land dug a subsidiary channel above the (main channel called) Parākki-ramapāṇḍiyaṉ-kāl, which ought not to have been done. Thereupon, the king from his throne *Kaliṅgattaraiyaṉ* in the Alagiya-Pāṇḍiyan hall in his palace at Māḍakku-lakkīḻ-Madurai, *i.e.*, 'Madura east of Māḍakkuḷam' passed the most favourable orders (with the advice of Kāliṅgarājaṉ), that the channel newly dug be closed immediately, that lands in exchange be given to the proprietors elsewhere under the same name and under the same conditions and that for four years from the date of the grant the new lands be free from the payment of any taxes. No. 322 of 1908, dated in the 22nd year of the same king, mentions the throne *Pāṇḍirāyaṉ* in the theatre within his palace at Madura and his prime-minister (*uttaramantri*) Parākkirama-Pāṇḍiya. The latter appears as a signatory in No. 111 of 1908 at Tirupputūr. It may be gathered from these that Śōlāntaka-chaturvēdimaṅgalam was apparently a surname of Kuruvitturai and was so called after the *biruda* '*Śōlāntaka*' which Jaṭāvarman Śrīvallabha must have adopted after subduing the Chōlas before he could secure for himself the independent position which is suggested by the eulogistic and poetical historical introduction with which his records begin. Kāliṅgarāya or Kāliṅgarājaṉ appears to have been his chief executive officer who lent his name also to one of the royal seats in the palace at Madura. Jaṭāvarman Śrīvallabha is known from No. 326 of 1908 to have been also called Kōṉēriṉmai-koṇḍāṉ. Among the coins current in his time are mentioned *drammas* (No. 323 of 1908) which were current about the end of the 10th century A.D. (*Ep. Ind.*, Vol. III, p. 270, and Mr. V. A. Smith's *Catalogue of Coins in the Indian Museum*, p. 251). As no earlier inscriptions than those of Jaṭāvarman Śrīvallabha are recorded on the walls of the Chitraratha-Vallabha-Perumāḷ temple at Kuruvitturai and as the name Śrī-vallabha-Viṇṇagar actually occurs in No. 328 as, perhaps, one of the alternative names of this temple, it seems probable that the origin of the Chitraratha-Vallabha-Perumāḷ temple is to be attributed to Jaṭāvarman Śrīvallabhadēva. Besides, references in these inscriptions to canals, sluices, water-bunds, etc., called after Parākrama-Pāṇḍya and to the grain measure, named Vīra-Pāṇḍya, prove that Parākrama-Pāṇḍya and Vīra-Pāṇḍya were two predecessors of Jaṭāvarman Śrīvallabha or his co-regents who greatly improved the agricultural condition of the Pāṇḍya country.

Kuruvaiturai surnamed Śōlāntaka-chaturvēdimaṅgalam ~~after Śrīvallabha.~~

The temple of Chitraratha-Vallabha-Perumāḷ probably founded by Jaṭāvarman Śrīvallabha.

Of Tribhuvanachakravartin Śrīvallabhadēva without the distinguishing title Jaṭāvarman, there are four records in this year's collection from Tirupputūr (Nos. 93, 108–109 and 115 of 1908) which are dated in his 20th and 21st years. There is nothing registered in these inscriptions which would help us to connect him with Jaṭāvarman Śrīvallabha. No. 115, however, states that Ulagamuḻududaiyār queen of Tribhuvanachakravartin Śrīvallabhadēva, built the kitchen in the temple of Tiruttaḷi-yāṇḍār at Tirupputur and suggests that this king may be identical with Jaṭāvarman

Śrīvallabhadēva who at the end of his historical introduction speaks of himself as being seated on the throne with his queen Ulagamuḻududaiyār (No. 322 of 1908). The characters in which the records of Tribhuvanachakravartin Śrīvallabha are written point to a time not much later than that of Jaṭāvarman Śrīvallabha. The traitor Śrīvallabha, referred to in the Tiruvālaṅgāḍu inscription of Rājādhirāja II. (*Annual Report* on Epigraphy for 1905–06, Part II, paragraph 23) must be later than the two much earlier Śrīvallabhas described above. Two inscriptions at Kuṉṉakkuḍi register gifts by a certain Vīraśēkharan *alias* Adaḷaiyūr Nāḍāḻvāṉ. In one of them (No. 30 of 1909) he appears as a subordinate of Jaṭāvarman Śrīvallabha and in the other (No. 32 of 1909), of Kulōttuṅga-Chōḷa I. Consequently, Jaṭāvarman Śrīvallabha must have been contemporaneous with Kulōttuṅga Chōḷa I. and was perhaps one of 'the five Pāṇḍyas' who fought with Kulōttuṅga (*South Ind. Inscrs.*, Vol. III, p. 130).

Jaṭāvarman Kulaśēkhara I.

24. Jaṭāvarman Kulaśēkhara I. (A.D. 1190 to 1217) noticed at the beginning of the last paragraph is the donor of the larger Tiruppūvaṇam grant. Records which can be attributed to him with certainty begin with one or the other of the historical introductions whose first words are *pūtala madandai*, *pūviṉ kiḻatti* and *pūtala vaṉitai*. One inscription with the first of these introductions (No. 327 of 1908) and another with the second (No. 123 of 1908) were copied during the last field season at Kuruvitturai and Tirupputūr respectively. From the first of these we learn that the king in his 15th year, corresponding roughly to A.D. 1205, while seated on his throne called *Muṉaiyadraiyaṉ* in the palace at Māḍakkuḷakkīḻ-Madurai in Madurōdaya-vaḷanāḍu, made provision, at the instance of a native of Tirunelvēli *alias* Kulaśēkhara-chaturvēdimaṅgalam in Kiḻvēmba-nāḍu, for the construction of a *mandapa* and a hall named after himself in the temple of Tiruchchakkarattāḻvār at Sōḻāntaka-chaturvādimaṅgalam. No. 123, dated in the 11th year opposite the 13th year of the same king, corresponds roughly to A.D. 1213 and records the building of a shrine to the goddess Tirukkāmakkōṭṭamuḍaiya-Nāchchiyār in the temple of Tiruttaḷiyāṇḍa-Nāyaṉār at Tirupputūr by *dēvar*—Kaṇḍiyadēvaṉ who as his title *dēvar* indicates must have been an important personage.

Māṟavarman Sundara-Pāṇḍya I.

25. To Māṟavarman Sundara-Pāṇḍya I. (A.D. 1216 to 1235) must be assigned nine inscriptions (Nos. 129, 143–144 and 148 of 1908 and Nos. 2, 6, 18, 36 and 39 of 1909) which are dated between his 5th and 21st years. The Pāṇḍyas in his time appear to have become aggressive. This is indicated by the attributes 'who distributed the Śōnāḍu) *i.e.*, the Chōḷa country' and 'who having distributed the Chōḷa country performed (the ceremony of) the anointment of victors at Muḍigoṇḍa-Śōḻapuram' which are applied to him in these records. An inscription of his time at Tiruparaṅkuṉṟam, states of him that he burnt Tanjore and Uṟaiyūr and presented the Chōḷa country (*Annual Report* for 1899–1900, paragraph 12). No. 36 of 1909 begins with the historical introduction *pū maruviya* which as well as another *pū malar*, copied in previous years, distinguish his epigraphs from those of others. No. 88 of 1908, the stones of which are out of order, appears to contain the beginning of the introduction *pū maruviya*. Māṟavarman Sundara-Pāṇḍya is the donor of the smallar Tiruppūvanam grant and like his two predecessors mentioned above, seems to have ruled from his throne at Madura (No. 148 of 1908). From other records his throne is known to have been called *Maḻavarāyaṉ* (see, *e.g.*, No. 82 of 1905). It is interesting to note that in the 21st year of his reign a grant was made to a certain Śrīkaṇṭhaśiva, one of the Śaiva teachers residing in the Tirujñānaśambandan-tirumaḍam in the Tiruttaḷiyāṇḍa-Nāyaṉār temple at Tirupputtūr, by a chief of Śemboṉmāri called Māḷavamāṇikkam Tirukkāṇaippēr-Uḍaiyāṉ *alias* Māḷavachakravartin. Śrīkaṇṭhaśiva is stated to have been a disciple of the Āchāramaḷagiyāṉ-tirumaḍam at Tiruvārūr.

Jaṭāvarman Sundara-Pāṇḍya I.

26. Next in chronological order comes Jaṭāvarman Sundara-Pāṇḍya I. (A.D. 1251 to 1261) to whose time can be ascribed only two inscriptions of this year's collection (Nos. 358 and 363 of 1908) which give him the distinguishing epithet 'who was pleased to take every country'. Both come from the Chingleput district. The second of these records supplies the information that the villagers of Vāyalūr in the 8th year of Jaṭāvarman Sundara-Pāṇḍya I, corresponding to A.D. 1258,

came to an agreement by which they released all the lands which belonged to the temples of Tiruppilavāyiludaiya-Nāyaṉār, Kayilāyamudaiya-Nāyaṉār, Vada-Tiruchchirrambalamudaiya-Nāyaṉār and Perumāḷ Śrīvaikundattu-Emberumān which were probably all situated at Vāyalūr, and relinquished their previous hold on them, whether that was by mortgage or by purchase. In addition to this they undertook never again to hold these lands either as purchasers or as mortgagees on pain of 'treason against Śiva' and 'treason against the king.'

Other kings of the name Sundara-Pāṇḍya who could not be identified by their characteristic epithets are Kōṉērilmēlkoṇḍāṉ Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (Nos. 69 and 72 of 1908), Tribhuvanachakravartin Kōnerimēlkoṇḍāṉ (or Kōṉērinmaikoṇḍāṉ) Sundara-Paṇḍyadēva (Nos. 153, 310 to 312 and 314 of 1908), Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (No. 214, 217, 395, 411, 414 and 594), Perumāḷ Sundara-Paṇḍyadēva (Nos. 225 and 394 of 1908), Tribhuvanachakravartin Sundara-Pāṇḍyadēva (No. 130 of 1908 and No. 14 of 1909) and Sundara-Pāṇḍyadēva (Nos. 140, 146, 221, 304, 306, 307 and 313 of 1908). With regard to these it might be noted that No. 310 of 1908 records a grant in the 27th year of Tribhuvanachakravartin Kōnerilmēlkoṇḍāṉ Sundara-Pāṇḍyadēva, to a certain Vīrarājēndra-Śōlachchakravartin who was the donee in No. 309 of the 13th year of Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ Vīrarājēndradēva. The same individual appears perhaps as a signatory in No. 314 of 1908. Perumāḷ Sundara-Pāṇḍya of Nos. 225 and 394 may be the same as Perumāḷ Sundara-Pāṇḍya mentioned in an inscription of Māṟavarmaṉ Kulaśēkhara I and identified by Mr. Venkayya with Jaṭāvarman Sundara-Pāṇḍya I. (*Annual Report* for 1906–07, paragraph 26). An epigraph of the time of Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya (No. 414 of 1908) refers to king Narasiṅgadēva who may be the Hoysala king Narsiṁha III. If this conjecture is correct Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya of No. 414 would be identical with Jaṭāvarman Sundara-Pāṇḍya I. who ruled from A.D. 1251 to at least A.D. 1261. No. 146 of an unspecified Sundara-Pāṇḍya is perhaps to be assigned to Māṟavarman Sundara-Pāṇḍya I; for, Alagapperumāḷ Śokkaṉ *alias* Āṉmai-Aḻagiyāṉ Tuvarāpati who is a signatory in this inscription occurs also as a signatory in No. 143 which belongs to the time of Māṟavarman Sundara-Paṇḍya I. No. 304, dated in the 22nd year of Sundara-Pāṇḍya, supplies some interesting details about the duties which were to be performed by a private individual who was appointed to be in charge of the irrigation channel, the anicut and the tank at Śūralūr *alias* Sundara-Pāṇḍyanallūr in Vāyaṟaikkā-nāḍu which belonged to the temple of Kurakkuttaḷi Āḻuḍaiya-Nāyaṉār (of Sirkār Periyapāḷaiyam). The villagers and the temple trustees stipulated that, in consideration of certain income and privileges granted to him, the fisherman Piḷḷaiyāṉ of Veḷḷalūr in Pērūr-nāḍu had to look after the said anicut (*aṇai*) and the channel, had to see that the water did not escape above the dam but was properly directed into the tank, notice the defects, if any, in the tank and the dam and report the matter to the villagers and the temple authorities and that on this information the village servant (*veṭṭiyāḷ*) had to repair the dam, receiving as remuneration for that duty a piece of rent-free land and some payments in grain. Piḷḷaiyāṉ was also to collect the taxes *vāykkālpāṭṭam* (canal tax) and *pāśippāṭṭam* (fishing tax) from the temple tenants at Sūralūr.

Vīra Pāṇḍya.

27. Vīra Pāṇḍya is represented by thirteen inscriptions, in nine of which (Nos. 119, 120, 122, 128, 134, 290, 401 and 598 of 1908 and 59 of 1909) he is called Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, in one (No. 305 of 1908), Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ Vīra-Pāṇḍyadēva and in three (Nos. 115, 149 and 154 of 1908) Vīra-Pāṇḍyadēva without any epithets. Some events related in two epigraphs from Tirupputūr, dated in the 44th (No. 120 of 1908) and 46th (No. 119 of 1908) years of Jaṭāvarman Vīra-Pāṇḍya, give a clue to the probable period during which he ruled. The temple of Tiruttaḷiyāṇḍa-Nāyaṉār at Tirupputūr is stated to have been occupied by the encamped Muhammadans (*tulukkar*) 'whose time it was' (*i.e.*, who held sway for the time being) and to have been ruined. In consequence of this the inhabitants of Tirupputūr became unsettled. At this juncture a certain Viśālayadēvar

Muhammadan occupation of the temple of Tiruttaḷiyāṇḍar at Tirupputūr in the Madura district, and its reconsecration by Viśālayadēva.

of Kuraikkudi, surnamed Avaiyaṉ Periyanāyaṉār, reconsecrated the temple and saved the people apparently from an imminent moral and religious degradation. The villagers of Tirupputūr, of their free will, agreed among themselves to show their gratitude to Viśālayadēva by assigning to him a specified quantity of corn from the harvest reaped by each individual and to confer on him certain privileges in the temple of Tiruttaliyāṇḍa-Nāyaṉār. The Muhammadan occupation referred to must have apparently taken place before the reconsecration of the temple by Viśālayadēva in the 44th year of Jaṭāvarman Vīra-Pāṇḍya. We do not know for the present of any earlier Muhammadan occupation of the Pāṇḍya country prior to the memorable expedition of Malik Kafur in A.D. 1310. Consequently, Vīra-Pāṇḍya during whose reign Viśālayadēva reconsecrated the Tirupputūr temple, must be identified with that Vīra-Pāṇḍya who according to Mr. Sewell 'succeeded Sundara-Pāṇḍya II. and was firmly established on the throne, when he was attacked, defeated and the city of Madura sacked by the Muhammadans under Malik Kafur' (*Lists of Antiquities*, Vol. II, p. 222). This Vīra-Pāṇḍya's accession must, therefore, have taken place somewhere about A.D. 1310 after the flight of Sundara-Pāṇḍya to Delhi (*Annual Report* for 1899-1900, paragraph 15). His 46th year would then correspond to A.D. 1356 which is exactly the time by which the Muhammadans who had settled down in Madura slowly began to clear away (*Lists of Antiquities*, Vol. II, p. 223). About the same period, i.e., in the 44th year of Vīra-Pāṇḍya, the great assembly of Tirupputūr sold to a certain Avaiyaṉ Avaiyaṉ *alias* Māḷavachchakkaravartin of Śūraikkudi the right of *pāḍikkāval*. This term, which has not been explained in published inscriptions, may be taken to mean hypothetically 'the protection of a village (from outsiders)'. And the right of *pāḍikkāval* granted to Māḷavachchakkaravartin at this period may also go to prove the consternation in which the people of Tirupputtūr were, when their sacred temple was occupied by the *tulukkar*. Nothing definite could be stated about the period during which the other Vīra-Pāṇḍyas mentioned at the commencement of this paragraph flourished.

Māṟavarman Kulaśēkhara I.

28. Of Māṟavarman Kulaśēkhara I. (A.D. 1268 to at least 1308) there are five inscriptions in this year's collection (Nos. 125, 132, 133 of 1903 and 21 and 41 of 1909) which come from Tirupputūr and Kuṉṉakkuḍi in the Madura district and from Poṉ-Amarāvati in the Pudukkōṭṭai state. They attribute to him the characteristic *birudu* 'who was pleased to take every country' which appears to have been first acquired by Māṟavarman Sundara-Pāṇḍya I. Māṟavarman Kulaśēkhara I. has been identified with the 'Kales Dewar' of the Muhammadan historians, and is said to have enjoyed a pretty long rule of 40 and odd years (*Annual Report* for 1904-05, paragraph 23). No. 133, dated in the 36th year of his reign corresponding to about A.D. 1303 refers to the troubles in connection with the property of two private individuals of Tirupputtūr which appears to have been taken away and disposed of by force in the 34th year of the king's reign by a certain Valluvanāḍāḷvāṉ who captured (?) Tirupputtūr. The invader evidently asked the members of the village assembly and the two private individuals to submit to certain proposals. This they refused to do and many left the village. Such of the assembly as he could lay hands upon and the two particular individuals, he confined in the temple with the object of compelling them to approve of his procedure. The lands disposed of by Valluvanāḍāḷvāṉ were still under dispute till, two years later, the matter was brought to the notice of the king by Muṉaiyadaraiyar and, being found unjustly appropriated, they were restored to the owners under the orders of the king. Again, in the 23rd year of Kulaśēkharadēva, corresponding to A.D. 1291, the assembly of Tirupputtūr reported to the king the misdoings of a certain Aḻagapperumāḷ—evidently a member of the managing body of the temple—who brought calamity upon the Brāhmaṇa community by bringing a Brāhmaṇa widow from a foreign country and using her as his wife. Aḻagapperumāḷ even allowed her to stop in the village, and with his brothers, took away the cooked offerings made in the temple appropriated to himself the articles given for offerings to the god, received bribes from the tenants of temple lands and gave credit to their dues in the books of the temple treasury, cut the trees in the *dēvadāna*—lands of the temple and used them for building his own house, etc.

Misdoings of a temple servant brought to the notice of the king.

The decision of the king on this formidable list of complaints is not vouchsafed to us; for, the stones containing the end of the record are lost, being either chiselled off or built upside down into other parts of the temple at some period of repair.

Nine inscriptions belong to Tribhuvanachakravartin Kulaśēkharadēva (Nos. 95, 99 to 104, 118 and 135) who could not be identified. In one of them (No. 118), he is entitled Kulaśēkhara without any attributes. All the nine records come from Tirupputūr and register gifts of land, lamps or taxes to the temple of Tiruttaḷiyāṇḍār through the medium of the great assembly of that village. Two of them are of some interest. No. 101, dated in the 5th year of the king's reign, states that the members of the assembly of Tirupputtūr wished to pay their respects to His Majesty King Kulaśēkharadēva at Madurai and wanted money in order to meet the expenses of their journey thither. The visit contemplated being probably considered to be one of public interest, the assembly made certain temple lands rent-free and received 120 *kāśu* from the tenants. No. 104 records a gift of land to a *matha* called Tiruttoṇḍat-togaiyaṉ-tirumaḍam at the southern entrance into the temple of Tiruttaḷiyāṇḍār.

Punishment for Brāhmaṇ-murder (*Brahma-hatyā*).

The gift was made for providing a special offering at the spot where a private individual was (put to death by being) tied to the leg of a buffalo-bull and dragged, for his crime of having committed the murder of a Brāhmaṇa. This novel mode of punishment even for a Brāhmaṇ-murder has not been prescribed by the Hindu law-giver Manu. From No. 99 which registers a grant by Gaṇḍaṉ Uyyavandāṉ *alias* Gāṅgēyaṉ in the 4th year of Tribuvanachakra-vartin Kulaśēkharadēva, we may have to infer that the latter was a contemporary of Vikrama-Pāṇḍya mentioned in paragraph 31 below.

Māṟavarman Tribhuvanachakravartin Parā-krama-Pāṇḍya.

29. Two inscriptions of Māṟavarmaṉ Tribhuvanachakravartin Parākrama-Pāṇḍyadēva have been copied at Tirupputūr in the Madura district (Nos. 98 and 131). Both begin with a historical introduction whose first words are *tirumagal punara*. The first provides for a festival called *Naralōkavīraṉ-śandi* in the temple of Śrītaḷi-Paramēśvara. The gift was made by a certain chief called Uyyavandāṟ Kaṇḍadēvaṉ *alias* Gāṅgēyaṉ and was named *Naralōkavīraṉ-śandi* apparently after one of his surnames. The same chief is mentioned in No. 131 of 1908 as having constructed the big *gōpura* in front (of the temple), the hall within called *Naralōkavīraṉ* with *gōpura*, the hall in the interior named *Tiruvanukkaṉ* and the sacred bath-room. He also presented 360 *drammas* at the rate of one *dramma* each day, for the sandal paste, and made similar gifts at the minor shrines of Vallabha-Piḷḷaiyār and Kshētrapāla. An epigraph of the 9th year of Parākrama-Pāṇḍya mentions the name Śrīvallabha-Viṇṇagar which, as already suggested, was probably a surname of the Chitraratha-Vallabha-Perumāḷ temple at Kuruvitturai. It bears below it an incomplete historical introduction beginning with the words *tirumagal jayamagal* with which in a slightly altered form some of the records of Māṟavarman Śrīvallabha (*e.g.*, No. 50 of 1896) open. It may be noticed incidentally that in this last quoted record the king is said to have been ruling from his throne *Muṉaiyadaraiyaṉ* in the palace at Tirunelvēli in Kīḻvēmba-nādu for whom a date 1160–61 A.D. has already been found. As Jaṭāvarman Kulaśēkhara was also occupying the throne at Madura called *Muṉaiyadaraiyaṉ* we may perhaps suppose that Māṟavarmaṉ Śrīvallabha was his immediate predecessor. The historical introductions—a special characteristic feature of the Pāṇḍya records prior to the time of Jaṭāvarman Sundara-Pāṇḍya I.—the mention of the coin *dramma* and of names such as Vallabha-Piḷḷaiyār and Śrīvallabha-Viṇṇagar in the three records under discussion, suggest that Parākrama-Pāṇḍya was either a predecessor of or a co-regent with either of the two Śrīvallabhas who preceded Jaṭāvarman Kulaśēkhara I. And from the position which the introduction *jayamagaḷ tirumagal* of Māṟavarmaṉ Śrīvallabha occupies in No. 328 of 1908 of the time of Parākrama-Pāṇḍya, it becomes evident too that the latter was a predecessor of the former. No. 94 of 1908 from Tirupputūr gives the king's name as Tribhuvanachakravartin Parākrama-Pāṇḍya who is perhaps also to be identified with Māṟavarmaṉ Parākrama-Pāṇḍya, since Rājēndraśōḷaṉ Kēralaṉ *alias* Nishadarājaṉ who in the 11th year of Parākrama-Pāṇḍya made a gift of paddy to the Tiruttaḷiyāṇḍār temple, also made in the 21st year of Jaṭāvarman Śrīvallabha a gift of sheep for a lamp to the same temple. It has been

already pointed out that Jaṭāvarman Śrīvallabha was a contemporary of Kulōttuṅga-Chōḷa I. and was probably one of the five 'Pāṇḍyas' that fought with him. We may now state that Parākrama-Pāṇḍya who was a contemporary and perhaps also a co-regent of Jaṭāvarman Śrīvallabha was still another of the 'five Pāṇḍyas' of the time of Kulōttuṅga-Chōḷa I.

Jaṭāvarman Vikrama-Pāṇḍya identical with Kōṇērinmaikoṇḍāṉ Vikrama-Pāṇḍya.

30. One inscription of Jaṭāvarman Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 124 of 1908), one of Māṛavarmaṉ Vikrama-Pāṇḍya (No. 62 of 1909) and four of Tribhuvanachakravartin Vikrama-Pāṇḍya (Nos. 114, 117 of 1908 and Nos. 25 and 26 of 1909) have been registered in Appendix B. The first is dated in the 22nd regnal year and in Śaka-Saṁvat 1344, Śubhakrit. This gives roughly the initial date A.D. 1401 which Professor Kielhorn has fixed for Kōṇērinmaikoṇḍāṉ Vikrama-Pāṇḍya. Consequently, Jaṭāvarman Tribhuvanachakravartin Vikrama-Pāṇḍya of No. 124 must be the same as Kōṇērinmaikoṇḍāṉ Vikrama-Pāṇḍya. This same king appears also to have had the surname Rāśākkaḷ-Nāyaṉ (No. 287 of 1902) contracted into Rāśākkaṇāyan in No. 76 of 1892. Māṛavarmaṉ Vikrama-Pāṇḍya (No. 62 of 1908) who, from the inscriptions copied in previous years, appears to have been later than Kōpperuñjiṅga and Avaniyāḷappirandāṉ, has not been identified. The records of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva are dated between his 6th and 13th years. It is doubtful if we have to identify him with Jaṭāvarman (or Kōṇērinmaikoṇḍāṉ) Tirubhuvanachakravartin Vikrama-Pāṇḍyadēva who succeeded to the throne in A.D. 1401 or with Māṛavarmaṉ Vikrama-Pāṇḍya. We learn from No. 117 that an image of Tirunāvukkaraśu-dēva, a surname of the Śaiva saint Appar, was set up in the temple of Kailāsa-muḍaiya Nāyaṉār at Tirupputtūr, by a dancing girl. No. 114 refers to a shrine of Āḷuḍaiya Piḷḷaiyār in the same temple, set up by a native of Madurōdaya-vaḷanāḍu in which, as already stated, the town of Madura was situated. To the temple of Tirumalai-Uḍaiya Tēnāṟṟu-Nāyakkar at Kuṉṉakkuḍi, a gift of land was made by a certain Uyyavandāṉ Gāṇḍaṉ Gāṅgēyaṉ in the 6th year of the reign of Tribhuvana-chakravartin Vikrama Pāṇḍyadēva (No. 26 of 1909). This Uyyavandāṉ Gāṅgēyaṉ surnamed Tyāgamīgāmaṉ is perhaps different from Uyyavandāṉ Kāṇḍidēvaṉ Gāṅgē-yaṉ mentioned in Nos. 98 and 131 of Māṛavarmaṉ Parākrama-Pāṇḍya. Both must have been members of the same family as suggested by the similarity of their names. The closeness in point of time, if any, between Tyāgāmīgamaṉ and Kaṇḍidēvaṉ may, perhaps, bring Tribhuvanachakravartin Vikrama-Pāṇḍya nearer in time to Māṛa-varmaṉ Parākrama-Pāṇḍya and make the two almost contemporary, in which case Vikrama-Pāṇḍya will be the third of the 'five Pāṇḍyas' mentioned at the end of the previous paragraph.

Unidentified Pāṇḍyas.

31. Three new Pāṇḍyas, however, who could not be identified are (1) Jaṭāvarman Tribhuvanachakravartin Kulaśē-khara (No. 270 of 1908) whose 7th year corresponded to Śaka-Saṁvat 1324, yielding for his accession roughly the date A.D. 1396; (2) Alagar-Perumāḷ Śrīvallabha (No. 278 of 1908), who reigned about Śaka Saṁvat 1393 corresponding to A.D. 1471 and (3) Jaṭāvarman Tribhuvana-chakravartin Rājarājaṉ Sundara-Pāṇḍyadēva (No. 4: of 1909). No. (1) must have ruled between Jaṭāvarman Parākrama-Pāṇḍya (A.D. 1358 to 1372) and Kōṇērin-maikoṇḍāṉ Vikrama-Pāṇḍya (A.D. 1401 to 1418); and (2) between Māṛavarman Vīra-Pāṇḍya (A.D. 1443 to 1457) and Jaṭilavarman Parākrama-Pāṇḍya Kula-śēkhara (A.D. 1480 to 1499).

Later Pāṇḍyas—the Tirunelvēliperumāḷs.

32. The inscriptions copied at Karivalamvandanallūr in the Tinnevelly district (Nos. 268 to 282) give a number of Pāṇḍya names some of which correspond to those mentioned in the Pudukkōṭṭai copper-plates (*Annual Report* for 1905-06, p. 72, paragraph 29). No. 271, dated in Saka-Saṁvat 1466 and in the 10th year of the reign of Perumāḷ Śrīvallabhadēva, yields for him the initial date Śaka 1456 = A.D. 1534-35, which is also confirmed by No. 200 of 1895. This Śrīvallabha has been identified with No. 3 Śrīvallabha of the Pudukkōṭṭai grant, who was the son of Āhavarāma and the 'founder of the Pāṇḍyarājya.' The Karivalamvandanallūr inscription gives his full name as Jaṭilavarman *alias* Tribhuvanachakravartin Kōṇērinmaikoṇḍāṉ Perumāḷ Śrīvallabha Abhirāma Parākrama-Pāṇḍyadēvaṉār *alias*

Tirunelvēliperumāḷ who 'revived the dead time' (*iṟandakālam* = *eḍutta*) *i.e.*, who founded the Pāṇḍyarājya as stated in the Pudukkōṭṭai grant. No. 200 of 1895 whose date has been calculated by Professor Kielhorn on page 15 of *Epigraphia Indica* Vol. VII, also calls him *iṟandakālam* = *eḍutta* Perumāḷ Śrīvallabhadēva.

Iṟandakālameḍutta Śrīvallabha.

Nos. 274 and 277 of Appendix B belong to the time of Perumāḷ or Alagaṉperumāḷ Parākrama-Pāṇḍyadēva who had the surname Jaṭilavarman, Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ and Tirunelvēliperumāḷ and yield for his accession the date A.D. 1543–44. He bears the royal titles *Chandrakulapradipa*, *Madhurāmahēndra*, *Jayanta-maṅgalapuravarādhīśvara*, *etc.*, which are applied to Śrīvallabha and Varatuṅga-rāma, the joint rulers in the Pudukkōṭṭai grant. It is doubtful if we should not identify this king with Abhirāma-Parākrama-Pāṇḍya, uncle of Śrīvallabha, marked No. 1 in the genealogy of the Pudukkōṭṭai plates given on page 72 of the *Annual Report* for 1905–06. The Sanskrit prefix *abhirāma* corresponds to the Tamil *alagar* and the way in which Abhirāma Parākrama's line is introduced after Śrīvallabha 'the founder of the Pāṇḍyarājya' in the Pudukkōṭṭai plates, suggests, that Abhirāma-Parākrama succeeded Śrīvallabha. Two inscriptions from Karivalamvandanallūr (Nos. 273 and 276 of 1908) and one from Śaṅkaranainārkōyil (No. 281 of 1908) mention a certain Kulaśēkharadēva surnamed Jaṭilavarman Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ and yield for him the initial date A.D. 1551. No. 273 adds the title Perumāḷ and perhaps also Abhirāma-[Parākrama] to his name. The latter may be taken to denote that Kulaśēkhara was the son of Abhirāma-Parākrama. The initial date and the prefix may thus help us to identify Jaṭāvarman Tribhuvana-chakravartin Kōṉērinmaikoṇḍāṉ Abhirāma [Parākrama] *alias* Kulaśēkhara with No. 6 Parākrama-Pāṇḍya *alias* Kulaśēkhara of the Pudukkōṭṭai grant. We can here mention the two inscriptions from Tenkāśi (Nos. 201 and 202 of 1895) which have been calculated by Professor Kielhoern and which fix the initial date A.D. 1563 for Alagaṉ-Perumāḷ Ativīrarāman Śrīvallabha. Two names later than those mentioned in the Pudukkōṭṭai grant are Abhirāma-Varatuṅgarāma Vīra-Pāṇḍya whose initial date derived from Nos. 272, and 275 of 1908 is A.D. 1587, and Perumāḷ Śīvalava Māṟavar Gunarāmaṉ Pāṇḍya-Kulaśēkhara Dītshakar, whose initial date would be A.D. 1616 (No. 268 of 1908).

His successors.

33. Before closing the section on the Pāṇḍyas it may be useful to make some remarks on the Tirunelvēliperumāḷs who were, as the name denotes, rulers of the Tirunelvēli country. The records of these kings are in most cases confined to the Tinnevelly district. One of their special features is that they give for their kings both the regnal and Śaka years. Besides, the kings of this series invariably claim in their records a long list of royal *birudas* some of which at least they must have borrowed from the Madura sovereigns. A thorough examination of the records of the Tirunelvēliperumāḷs might establish their relation to the Pāṇḍyas of Madura. The distinguishing *birudas* of the Tirunelvēliperumāḷs as recorded in the Puduk-kōṭṭai grant are ;—(1), chief of Jayantamaṅgala, (2) (the god) Narasiṁha in destroying the giants (who are the enemies) of peace, (3) the Sun to the darkness, *viz.*, the Kēraḷas, (4) the submarine fire to the ocean of Chōḷas, (5) who broke the crown of Indra by (the strength of) his bracelet, (6) who was reigning supreme in (the field of) literature, (7) who pleased gods and Brāhmaṇas, (8) who was the lord of the town of Madhurā, and (9) who drove his enemies by his anger (alone). None of these appear in the case of the Madura Pāṇḍyas of the twelfth and the thirteenth centuries. Jaṭāvarman Sundara-Pāṇḍya I. in his Sanskrit introduction beginning with *samasta-jagad-ādhāra*, *etc.*, speaks of his having 'destroyed the race of the Kēraḷas' and to have been a 'thunderbolt to the mountain of the Chōḷas.' The Sanskrit introduction of Vikrama-Pāṇḍya which begins *samasta-bhuvanaikavira* comes closer to that of the Tirunelvēliperumāḷs.

Some remarks on the Tirunelvēliperumāḷs.

THE CHŌLAS.

34. As usual the bulk of inscriptions in appendices B and C belong to the Chōḷa kings of the Vijayālaya line. Prior to Vijayālaya the Pāṇḍyas and Pallavas must have divided between them almost the whole of Southern India. The story of

already pointed out that Jaṭāvarman Śrīvallabha was a contemporary of Kulōttuṅga-Chōḷa I. and was probably one of the five 'Pāṇḍyas' that fought with him. We may now state that Parākrama-Pāṇḍya who was a contemporary and perhaps also a co-regent of Jaṭāvarman Śrīvallabha was still another of the 'five Pāṇḍyas' of the time of Kulōttuṅga-Chōḷa I.

Jaṭāvarman Vikrama-Pāṇḍya identical with Kōṇērinmaikoṇḍān Vikrama-Pāṇḍya.

30. One inscription of Jaṭāvarman Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 124 of 1908), one of Māṟavarman Vikrama-Pāṇḍya (No. 62 of 1909) and four of Tribhuvanachakravartin Vikrama-Pāṇḍya (Nos. 114, 117 of 1908 and Nos. 25 and 26 of 1909) have been registered in Appendix B. The first is dated in the 22nd regnal year and in Śaka-Saṁvat 1344, Śubhakṛit. This gives roughly the initial date A.D. 1401 which Professor Kielhorn has fixed for Kōṇērinmaikoṇḍān Vikrama-Pāṇḍya. Consequently, Jaṭāvarman Tribhuvanachakravartin Vikrama-Pāṇḍya of No. 124 must be the same as Kōṇērinmaikoṇḍān Vikrama-Pāṇḍya. This same king appears also to have had the surname Rāśākkaḷ-Nāyaṉ (No. 287 of 1902) contracted into Rāśākkaṇāyan in No. 76 of 1892. Māṟavarmaṉ Vikrama-Pāṇḍya (No. 62 of 1908) who, from the inscriptions copied in previous years, appears to have been later than Kōpperuñjiṅga and Avaniyāḷappirandāṉ, has not been identified. The records of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva are dated between his 6th and 13th years. It is doubtful if we have to identify him with Jaṭāvarman (or Kōṇērinmaikoṇḍāṉ) Tirubhuvanachakravartin Vikrama-Pāṇḍyadēva who succeeded to the throne in A.D. 1401 or with Māṟavarmaṉ Vikrama-Pāṇḍya. We learn from No. 117 that an image of Tirunāvukkaraśudēva, a surname of the Śaiva saint Appar, was set up in the temple of Kailāsamuḍaiya Nāyaṉār at Tirupputtūr, by a dancing girl. No. 114 refers to a shrine of Āḷuḍaiya Piḷḷaiyār in the same temple, set up by a native of Madurōdaya-vaḷanāḍu in which, as already stated, the town of Madura was situated. To the temple of Tirumalai-Uḍaiya Tēṉāṟṟu-Nāyakkar at Kuṉṉakkuḍi, a gift of land was made by a certain Uyyavandāṉ Gāṇḍaṉ Gāṅgēyaṉ in the 6th year of the reign of Tribhuvanachakravartin Vikrama Pāṇḍyadēva (No. 26 of 1909). This Uyyavandāṉ Gāṅgēyaṉ surnamed Tyāgamīgāmaṉ is perhaps different from Uyyavandāṉ Kāṇḍidēvaṉ Gāṅgēyaṉ mentioned in Nos. 98 and 131 of Māṟavarman Parākrama-Pāṇḍya. Both must have been members of the same family as suggested by the similarity of their names. The closeness in point of time, if any, between Tyāgāmīgamaṉ and Kaṇḍidēvaṉ may, perhaps, bring Tribhuvanachakravartin Vikrama-Pāṇḍya nearer in time to Māṟavarmaṉ Parākrama-Pāṇḍya and make the two almost contemporary, in which case Vikrama-Pāṇḍya will be the third of the 'five Pāṇḍyas' mentioned at the end of the previous paragraph.

Unidentified Pāṇḍyas.

31. Three new Pāṇḍyas, however, who could not be identified are (1) Jaṭāvarman Tribhuvanachakravartin Kulaśēkhara (No. 270 of 1908) whose 7th year corresponded to Śaka-Saṁvat 1324, yielding for his accession roughly the date A.D. 1396; (2) Aḷagar-Perumāḷ Śrīvallabha (No. 278 of 1908), who reigned about Śaka Saṁvat 1393 corresponding to A.D. 1471 and (3) Jaṭāvarman Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍyadēva (No. 4: of 1909). No. (1) must have ruled between Jaṭāvarman Parākrama-Pāṇḍya (A.D. 1358 to 1372) and Kōṇērinmaikoṇḍāṉ Vikrama-Pāṇḍya (A.D. 1401 to 1418); and (2) between Māṟavarman Vīra-Pāṇḍya (A.D. 1443 to 1457) and Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara (A.D. 1480 to 1499).

Later Pāṇḍyas—the Tirunelvēliperumāḷs.

32. The inscriptions copied at Karivalamvandanallūr in the Tinnevelly district (Nos. 268 to 282) give a number of Pāṇḍya names some of which correspond to those mentioned in the Pudukkōṭṭai copper-plates (*Annual Report* for 1905-06, p. 72, paragraph 29). No. 271, dated in Śaka-Saṁvat 1466 and in the 10th year of the reign of Perumāḷ Śrīvallabhadēva, yields for him the initial date Śaka 1456 = A.D. 1534-35, which is also confirmed by No. 200 of 1895. This Śrīvallabha has been identified with No. 3 Śrīvallabha of the Pudukkōṭṭai grant, who was the son of Āhavarāma and the 'founder of the Pāṇḍyarājya.' The Karivalamvandanallūr inscription gives his full name as Jaṭilavarman *alias* Tribhuvanachakravartin Kōṇērinmaikoṇḍāṉ Perumāḷ Śrīvallabha Abhirāma Parākrama-Pāṇḍyadēvaṉār *alias*

Tirunelvēliperumāḷ who 'revived the dead time' (*iṛandakālam* = *edutta*) *i.e.*, who founded the Pāṇḍyarājya as stated in the Pudukkōṭṭai grant. No. 200 of 1895 whose date has been calculated by Professor Kielhorn on page 15 of *Epigraphia Indica* Vol. VII, also calls him *iṛandakālam* = *edutta* Perumāḷ Śrīvallabhadēva.

Iṛandakālameḍutta Śrīvallabha.

Nos. 274 and 277 of Appendix B belong to the time of Perumāḷ or Aḷagaṉperumāḷ Parākrama-Pāṇḍyadēva who had the surname Jaṭilavarman, Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ and Tirunelvēliperumāḷ and yield for his accession the date A.D. 1543–44. He bears the royal titles *Chandrakulapradipa*, *Madhurāmahēndra*, *Jayanta-maṅgalapuravarādhīśvara*, *etc.*, which are applied to Śrīvallabha and Varatuṅga-rāma, the joint rulers in the Pudukkōṭṭai grant. It is doubtful if we should not identify this king with Abhirāma-Parākrama-Pāṇḍya, uncle of Śrīvallabha, marked No. 1 in the genealogy of the Pudukkōṭṭai plates given on page 72 of the *Annual Report* for 1905–06. The Sanskrit prefix *abhirāma* corresponds to the Tamil *aḷagar* and the way in which Abhirāma Parākrama's line is introduced after Śrīvallabha 'the founder of the Pāṇḍyarājya' in the Pudukkōṭṭai plates, suggests, that Abhirāma-Parākrama succeeded Śrīvallabha. Two inscriptions from Karivalamvandanallūr (Nos. 273 and 276 of 1908) and one from Śaṅkaranainārkōyil (No. 281 of 1908) mention a certain Kulaśēkharadēva surnamed Jaṭilavarman Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ and yield for him the initial date A.D. 1551. No. 273 adds the title Perumāḷ and perhaps also Abhirāma-[Parākrama] to his name. The latter may be taken to denote that Kulaśēkhara was the son of Abhirāma-Parākrama. The initial date and the prefix may thus help us to identify Jaṭāvarman Tribhuvana-chakravartin Kōṉērinmaikoṇḍāṉ Abhirāma [Parākrama] *alias* Kulaśēkhara with No. 6 Parākrama-Pāṇḍya *alias* Kulaśēkhara of the Pudukkōṭṭai grant. We can here mention the two inscriptions from Tenkāśi (Nos. 201 and 202 of 1895) which have been calculated by Professor Kielhoern and which fix the initial date A.D. 1563 for Aḷagaṉ-Perumāḷ Ativīrarāman Śrīvallabha. Two names later than those mentioned in the Pudukkōṭṭai grant are Abhirāma-Varatuṅgarāma Vīra-Pāṇḍya whose initial date derived from Nos. 272, and 275 of 1908 is A.D. 1587, and Perumāḷ Śīvalava Māṟavar Guṇarāmaṉ Pāṇḍya-Kulaśēkhara Dītshakar, whose initial date would be A.D. 1616 (No. 268 of 1908).

His successors.

33. Before closing the section on the Pāṇḍyas it may be useful to make some remarks on the Tirunelvēliperumāḷs who were, as the name denotes, rulers of the Tirunelvēli country. The records of these kings are in most cases confined to the Tinnevelly district. One of their special features is that they give for their kings both the regnal and Śaka years. Besides, the kings of this series invariably claim in their records a long list of royal *birudas* some of which at least they must have borrowed from the Madura sovereigns. A thorough examination of the records of the Tirunelvēliperumāḷs might establish their relation to the Pāṇḍyas of Madura. The distinguishing *birudas* of the Tirunelvēliperumāḷs as recorded in the Puduk-kōṭṭai grant are ;—(1), chief of Jayantamaṅgala, (2) (the god) Narasiṁha in destroying the giants (who are the enemies) of peace, (3) the Sun to the darkness, *viz.*, the Kēraḷas, (4) the submarine fire to the ocean of Chōḷas, (5) who broke the crown of Indra by (the strength of) his bracelet, (6) who was reigning supreme in (the field of) literature, (7) who pleased gods and Brāhmaṇas, (8) who was the lord of the town of Madhurā, and (9) who drove his enemies by his anger (alone). None of these appear in the case of the Madura Pāṇḍyas of the twelfth and the thirteenth centuries. Jaṭāvarman Sundara-Pāṇḍya I. in his Sanskrit introduction beginning with *samasta-jagad-ādhāra*, *etc.*, speaks of his having 'destroyed the race of the Kēraḷas' and to have been a 'thunderbolt to the mountain of the Chōḷas.' The Sanskrit introduction of Vikrama-Pāṇḍya which begins *samasta-bhuvanaikavira* comes closer to that of the Tirunelvēliperumāḷs.

Some remarks on the Tirunelvēliperumāḷs.

The Chōḷas.

34. As usual the bulk of inscriptions in appendices B and C belong to the Chōḷa kings of the Vijayālaya line. Prior to Vijayālaya the Pāṇḍyas and Pallavas must have divided between them almost the whole of Southern India. The story of

Karikāla. Karikāla who made Kāñchī new with gold and raised banks on either side of the river Kāvērī, etc., is gathered from early Tamil literature, from the Tiruvālangāḍu copper-plates and from stone inscriptions of the Telugu-Chōḷas of the 12th century A.D. None of these feats of Karikāla have, however, been confirmed by contemporaneous records.

35. Vijayālaya (Parakēsarivarman) who reigned about the end of the 9th century A.D. appears to have had a long reign of 34 years. His records at Conjeeveram, Ukkal (in the North Arcot district), Tirukkōvalūr (in the South Arcot district) and Śuchīndram (in the Travancore State) prove that he exercised his influence over a vast extent of territory.

Vijayālaya.

On some of the pillars in the Sundarakuchāmbāḷ shrine in the Vīḷinathasvāmin temple at Tiruvīḷimiḷalai (Tanjore district) are some old Chōḷa records dated in the reigns of Parakēsarivarman, Rājakēsarivarman, Parāntaka I., Rājaraja I. and Rājēndra-Chōḷa I., while on the main temple itself the records are of a later date. We have perhaps to infer from this that the original temple was repaired at a later period when these old pillars with epigraphs were secured for the shrine of the goddess from some earlier building. The records on the pillars refer to the temple as Tiruttāṉṟōṉṟi-Bhaṭāra or Tiruvīḷimiḷalai-Uḍaiya Paramēśvara-Bhaṭāra. Amarabhujaṅgaṉ-Muppuḷi *alias* Gaṇḍaragaṇḍa Pallavaraiyaṉ made a grant to this temple in the 6th year of Parakēsarivarman (No. 436 of 1908); and in the 3rd year of the same king another gift was made by a certain Tāṉṟōṉṟitaṉichchēvagan—the servant of god Tāṉṟōṉṟi (No. 439 of 1908). Neither Amarabhujaṅgaṉ Muppuḷi nor his overlord Parakēsarivarman could be identified. A record of Madiraikoṇḍa Parakēsarivarman (*i.e.*, Parāntaka I.) on one of the pillars (No. 440 of 1908), registers a grant to Tiruvagattīśvarapperumānaḍigal which is perhaps a different temple from Tiruttāṉṟōṉṟi-Bhaṭāra. As Parāntaka I. who took Madura in or before the 3rd year of his reign could not possibly have omitted to mention his characteristic *biruda* in two inscriptions of the 3rd and 6th years, we may presume that Parakēsarivarman of the records in the Sundarakuchāmbāl shrine must have been earlier than Madiraikoṇḍa Parakēsarivarman and perhaps identical with Parakēsarivarman Vijayālaya.

36. Two inscriptions of Rājakēsarivarman copied at Veḍāl and Neṛkuṉam in the North Arcot district supply some interesting information. No. 84 of 1908 locates the village of Veḍāl in Śiṅgapura-nāḍu on the *kiḻvaḻi* (*i.e.*, the eastern road). It was known by the surname Mādevi-Ārāndimaṅgalam or briefly Mādēvirāndimaṅgalam in the grant which appears to have been made in the 14th year of Rājakēsarivarman, apparently by the people of Veḍāl to Kanakavīrakuratti, a female disciple of Guṇakīrtti-Bhaṭārar and her pupils. Another village which was situated in Śiṅgapura-nāḍu on the eastern road (*kiḻvaḻi*) was Neṛkuṉam, also in the North Arcot district. To the tank of this village (perhaps for its repair and maintenance) a certain Nambiyamallaṉ, son of Nṛipatuṅgamaṅgalappēraraiyaṉ granted three villages (No. 86 of 1908) as *ērippaṭṭi* (*i.e.* grant for the maintenance of a tank ?) in the 24th year of Rājakēsarivarman. This Rājakēsarivarman must be either Āditya I. the predecessor of Parāntaka or one of the two Rājakēsarivarmans, Ariṁjaya and Āditya-Karikāla (II), who succeeded him. The mention of Nṛipatuṅgamaṅgala in connection with the donor and the regnal year 24—the invasion of the Pallava country by the Chōḷas being supposed by Mr. Venkayya to have happened about the end of the reign of Āditya I.—make it more likely that the king in the Neṛkuṉam record was meant to be Rājakēsarivarman Āditya I who conquered Aparājita-Vikramavarman, son of Nṛipatuṅga-Vikramavarman, and occupied the Pallava country about the end of the 9th century A.D. Ukkal in the North Arcot district is already known to contain a record of the same king (*South Ind. Inscrs.* Vol. III., p. 2).

Rājakēsarivarman Āditya I.

37. Of Parāntaka I who conquered the Pāṇḍya king Rājasiṁha and captured Madura in or before the 3rd year of his reign corresponding to A.D. 910, three inscriptions (Nos. 85, 440 and 441 of 1908) are registered in appendix B. No. 572 of the same appendix refers to him as Parakēsarivarman 'who took Madurai and Īḻam';

Parāntaka I.

but its date is lost. As it is known that Parāntaka's conquest of Īlam took place about the end of his reign, the Tiruppalātturai inscription must have been dated after his 37th year in which his conquest of Ceylon is referred to for the first time. No. 85 of 1908 at Vedāl which is dated in the 19th year records a gift by a certain Vinnagar-Vayiramēgan to a Kālāmukha (Brāhmana) of the sect of Daśapurīyas. This shows that the name Vayiramēgan, whose probable connection with the Pallava king Dantippōttaraiśar of the Triplicane record has been shown by Mr. Venkayya in *Ep. Ind.* Vol. VIII, p. 294, was familiar to the people even a century after the time of that king and that the Kālāmukha Brāhmanas of the Śaiva sect were found in the North Arcot district in the early part of the 10th century A.D. This sect appears to have spread its influence also into the Pudukkōttai State about the same period; for, the ascetics Mallikārjuna of Madhurā and his teachers Vidyārāśi and Tapōrāśi of the same sect are mentioned in a Kodumbālūr inscription (No. 129 of 1907) as being patronised by the chief Vikramakēsarin who was a contemporary of Āditya (II.) Karikāla. In the Ariñjīśvara temple at Mēlpadi in the North Arcot district we know that there was at the beginning of the 11th century A.D. a *matha* of the Lakulīśa-Pāśupatas who perhaps formed a branch of the Kālāmukhas.

Of the large number of inscriptions referring to the reign of Parakēsarivarman in Appendices B and C, it is doubtful how many we could assign to the early king Parāntaka I. The temple of Ujjīvanāthasvāmin at Uyyakkondān-Tirumalai, was called in earlier times Tirukkarkudi-Paramēśvara at Nandivanmamangalam. This latter must have been the original name of Uyyakkondān-Tirumalai which, after the 10th year of Rājarāja I was known as Rājaśraya-chaturvēdimangalam, apparently after one of the surnames of king Rājarāja I. The name Nandivanmamangalam must be traced to Nandivarman, a distinctly Pallava appellation. It is no wonder that the town was called after a Pallava king Nandivarman; for, at Tiruchchennambūndi in the Tanjore district has been found an inscription of the Pallava king Nandippōttaraiyar 'who was victorious at Tellāru' (No. 283 of 1901) and some records of the Ganga-Pallava king Vijaya Nripatunga-Vikramavarman (Nos. 300, 301 and 303 of 1901) whose father was also called Nandivarman. Hence the inscriptions at Uyyakkondān-Tirumalai which refer to the village as Nandivanmamangalam must be assigned to a period earlier than that of the 10th year of Rājarāja I. Nos. 470 to 472 of 1908 are the only three records besides that of the 10th year of Rājarāja I. (No. 459 of 1908) which refer to the village as Nandivanmamangalam. Of these No. 472 of 1908 will be proved later on to belong to the time of Sundara-Chōla Parāntaka II. It is now to be decided if the Parakēsarivarman mentioned in the two other records (Nos. 470 and 471) is identical with Parāntaka II, or if he is an earlier Parakēsarivarman. No. 472 which is written below No. 471 proves by its position that the latter must be earlier than the former. The mention of a certain Vīra-Nārāyanan *alias* Sembiyan Mārāyan, the donor in No. 470, as a servant of the Kodumbālūr chief Vīraśola-Ilangōvēlār, suggests that we must identify this Parakēsarivarman with Parakēsarivarman Parāntaka I. The surname Vīra-Nārāyana might have been assumed by Sembiyan Mārāyan after the title of the Chōla king Parāntaka I. At Tiruchchendurai is a record (No. 323 of 1903) dated in the 23rd year of the reign of Parakēsarivarman which mentions Vīraśōla-Ilangōvēl, who was probably the same as the master of Vīranārāyanan Sembiyan Mārāyan.

/Again, Tirukkalittattai in the Tanjore district was a hamlet of Vēmbarrūr (on the northern bank of the Kāvērī) which in early Chōla inscriptions up to the time of Rājēndra-Chōla I., appears to have received the appellation Amaninārāyana-chaturvēdimangalam and afterwards, Śolamārttānda-chaturvēdimangalam. That Vēmbarrūr was so called in the time of Rājarāja I. is evident from its mention in paragraph 88 on p. 325 of *South Indian Inscriptions* Volume I. Nos. 295 and 296 of 1908 at Tirukkalittattai belong to the 22nd and 2nd years of the reign of Parakēsarivarman and record grants to the temple of Tirukkuditittai Perumāl in Amaninārāyana-chaturvēdi mangalam. It might be noted that in some of the records at Tiruppārkadal copied in 1904, and dated in the reign of Parakēsarivarman, Kāvidippākkam (the modern Kāvērippākkam in the North Arcot district) is also called Amaninārāyana-chaturvēdimangalam. As there is no internal evidence to prove that Nos. 295 and 296 of 1908 belonged to a different Parakēsarivarman we can presume that the Parakēsarivarman of these records is Parāntaka I. /

38. The temple of Ādimulēśvara at Tiruppalātturai contains a number of inscriptions of Rājakēsarivarman and Parakēsarivarman who could not be identified with any of the Chōḷa kings whose dates have been calculated by Professor Kielhorn. These Rājakēsarivarmans and Parakēsarivarmans must be identical with some at least of the six kings who ruled between Parāntaka I. and Rājarāja I. Almost all the records refer to the temple as Tiruppāṟṟuṟai-Mahādēva at Uttamaśīli-chaturvēdimaṅgalam from which we have perhaps to infer that the modern Tiruppalātturai was only a hamlet of Uttamaśīli-chaturvēdimaṅgalam identical with the modern village of Uttamaśīli quite close to Tiruppalātturai. Another hamlet of the same village appears to have been Tiruppaṇambūdūr; for Nos. 570 and 574 of 1908 mention gifts to the temple of Tiruppaṇambūdūr-Mahādēva at Uttamaśīli-chaturvēdimaṅgalam. Uttamaśīli or Uttamaśīli-chaturvēdimaṅgalam was so called after the Chōḷa prince Uttamaśīli, son of Parāntaka I. who is mentioned in paragraph 31 of the *Annual Report* for 1906–07. The grants recorded in Nos. 570 and 574 of 1908 were made in the 8th year of Rājakēsarivarman by an officer of prince (*pillaiyār*) Arikulakēsaridēva also called lord (*āḻvār*) Arikulakēsaridēva. These two princes Uttamaśīli and Arikulakēsaridēva, who are mentioned in the inscriptions of Parāntaka I, do not appear to have ruled as independent sovereigns. This is perhaps the reason why their names have been omitted in the genealogy disclosed by the Tiruvālaṅgāḍu plates. Of the former we do not know much. The latter was a military officer under Parāntaka I. (*Ep. Ind.* Vol. VII, p. 141) and married Pūdi Ādichcha Piḍāriyār, daughter of Teṉṉavaṉ Iḷaṅgōvēḷār. This lady is known to have constructed the temple of Chandraśēkhara at Tiruchchenduṟai in the 3rd year of a certain Parakēsarivarman (No. 316 of 1903). This Parakēsarivarman is probably identical with Gaṇḍarāditya, who must have been reigning in A. D. 956–57 (*Annual Report* for 1903–04, paragraph 20).

Successors of Parāntaka I.

Prince Uttamaśīli.

Prince Arikulakēsaridēva.

Gaṇḍarāditya.

39. The Irukkuvēḷs or Iḷaṅgōvēḷs of Koḍumbāḷūr, of whom Teṉṉavaṉ Iḷaṅgōvēḷār was probably one, were thus connected with the Chōḷas by intermarriage and are already referred to in paragraphs 85 to 91 of the last year's *Annual Report*. It is impossible to explain how Arikulakēsarin, who is known, to have been incharge of a regiment called Malaiyāṉa-Oṟṟaichchēvagar in the 33rd year of the reign of his father Parāntaka I. (*Ep. Ind.* Vol. VII, p. 141), could stand in the relation of *pillayār* both to Parakēsarivarman Parāntaka I. in the 33rd year of his reign and to Rājakēsarivarman in his 8th year. Perhaps the latter was Arikulakēsarin's elder brother who according to Hindu *Śāstras* could call a younger brother as his own 'son' (*pillaiyār*). We do not know of any Rājakēsarivarman, the elder brother of Arikulakēsarin, to whose reign the two inscriptions at Tiruppalātturai (Nos. 570 and 574) might be attributed. The eldest son of Parāntaka I. was Rājāditya, who must have been a Rājakēsarivarman according to the large Leyden grant. But from his Sōḷapuram inscription we infer that his rule was very short—hardly two full years (*Ep. Ind.* Vol. VII, p. 194). Gaṇḍarāditya, who came next, was a Parakēsarivarman (see *Annual Report* for 1903–04, paragraph 20). We know of a son of Gaṇḍarāditya who was a *Madhurāntaka* and a Parakēsarivarman. This was Uttama-Chōḷa of whom more will be said in the next paragraph. The Karikal inscription, published on page 331 of *Ep. Ind.* Vol. IV, refers to the 5th year of the reign of a certain Madiraikoṇḍa Rājakēsarivarman, identified by Professor Hultzsch with a probable son of Gaṇḍarāditya, who, at any rate, cannot be Uttama-Chōḷa Madhurāntaka—a Parakēsarivarman. It seems therefore likely that Madiraikoṇḍa Rājakēsarivarman of the Karikal record was a successor of Gaṇḍarāditya and a predecessor of Madhurāntaka Uttama-Chōḷa. In all probability he was Arimjaya (Arindama) mentioned in the Tiruvālaṅgāḍu plates immediately after Gaṇḍarāditya. Accordingly, the Karikal inscription and Nos. 570 and 574 of 1908 at Tiruppalātturai must belong to the time of Rājakēsarivarman Arimjaya. Inscriptions of his 6th year are found at Kavērippākkam (*Annual Report* for 1905–06, Part II, paragraph 21).

Arimjaya identical with Madiraikoṇḍa Rājakēsarivarman.

The epithet Madiraikoṇḍa in the Karikal inscription might have been added to his name to show that he was a son of Madiraikoṇḍa Parāntaka I. just as Uttamaśīli called himself Parāntakan Uttamaśīli (*Annual Report* for 1906–07, Part II, paragraph 31); or, Arimjaya may have actually taken part in one of the conquests of the Pāṇḍyas by his father Parāntaka I. to deserve that title. Hence many of the inscriptions of Madiraikoṇḍa Rājakēsarivarman hitherto not assigned to any particular king (*ibid.* paragraph 36) may have to be tentatively attributed to Arimjaya. Prince Arikulakēsarin must, therefore, be different from, and a younger brother of Arimjaya.

Parāntaka II. Sundara-Chōḷa.

40. Arimjaya was succeeded by his son Parāntaka II. who was called Sundara-Chōḷa according to the Tiruvālaṅgāḍu plates. The only inscription of his time known so far was copied at Tiruviśalūr (*Annual Report* for 1907–08, paragraph 36). As Parāntaka II. came after Arimjaya, who, as we have noticed already, was a Rājakēsarivarman, Sundara-Chōḷa Parāntaka II. must have been a Parakēsarivarman. Two inscriptions of Perumāḷ Sundara-Chōḷa (Nos. 291 and 302 of 1908) from Tirukkaḷittaṭṭai in the Tanjore district mention his general (*sēnāpati*) Pirāntakaṉ Śiṟiyavēḷāṉ *alias* Tirukkaṟṟaḷi Pichchaṉ who made a grant to the temple of Śrīkuḍittiṭṭai-Uḍaiyār at Vēmbaṟṟūr on the northern bank of the Kāvērī. As will be shown in the sequel Vēmbaṟṟūr must have been a very big town if it had to include Śrīkuḍittiṭṭai (the modern Tirukkaḷittaṭṭai) among its hamlets. Suṇḍara-Chōḷa in the two inscriptions quoted above calls himself *Pāṇḍiyaṉai-chchuram-iṟakkiṉa, i.e.*, 'who drove the Pāṇḍya into the forest.' If this Sundara-Chōḷa is identical with Sundara-Chōḷa Parāntaka II., the successor of Arimjaya, the Tirukkaḷittaṭṭai inscriptions will gain in importance as they supply the new information that in his time the Pāṇḍyas apparently tried to give trouble to the Chōḷas, perhaps in the belief that the Rāshṭrakūṭa invasion in the northern portion of the Chōḷa dominions would sufficiently engage their attention, and were completely subdued by Sundara-Chōḷa and his general Pirāntakaṉ Śiṟiyavēḷār. The prefix Pirāntakaṉ assumed by the general must have been borrowed from the surname Parāntaka (II.) of his master Sundara-Chōḷa. No. 299 of 1908 dated in the 14th year of Rājakēsarivarman records gifts, by Rājādichchi and Kuñjaramalli who were the wife and daughters respectively of the general Śiṟiyavēḷāṉ, to the temple of Tirukkuḍittiṭṭai, a hamlet of Amaninārāyaṇa-chaturvēdimaṅgalam. This Rājakēsarivarman was probably Āditya II. Karikāla, the son and successor of Sundara-Chōḷa. If, as above stated, Parakēsarivarman Suṇḍara-Chōḷa Parāntaka II. did drive the Pāṇḍya into the forest, it becomes doubtful if inscriptions dated in the reign of Parakēsarivarman 'who took the head of Vīra-Pāṇḍya' should still be assigned to Rājakēsarivarman Āditya-Karikāla II., merely because Āditya-Karikāla "while a boy played sportively in battle with Vīra-Pāṇḍya" (Prof. Kielhorn's *Southern Lists* No. 712). This last statement instead of supporting the identification of Āditya-Karikāla with Parakēsarivarman "who took the head of Vīra-Pāṇḍya," proves only the contrary, viz. that Āditya-Karikāla while yet a boy joined his father Parakēsarivarman Sundara-Chōḷa in his fight with the Pāṇḍyas. Hence it becomes clear that the Parakēsarivarman to whom the feat of 'taking the head of Vīra-Pāṇḍya' is attributed, is no other than Sundara-Chōḷa Parāntaka II. Consequently also Pārthivēndravarman who claims to have done the same deed must have been a feudatory of the Chōḷa king Sundara-Chōḷa and not of Āditya-Karikāla II. (*Annual Report* for 1899–1900, paragraph 17). No. 472 of 1908 from Uyyakkoṇḍāṉ-Tirumalai is dated in the 2nd year of Parakēsarivarman 'who took the head of Vīra-Pāṇḍya' and records the gift of a lamp by Iruṅgōlakkōṉ *alias* Pugaḻvipparagaṇḍaṉ Avanivallaṉ to the temple of Kaṟkuḍi-Paramēśvara at Nandipanmamaṅgalam. Pugaḻvipparagaṇḍa, which forms the first part of the donor's name, appears to have been a *biruda* of Ilāḍarāyar (Lāṭarāja) the chiefs of the Lāṭa country, who were the feudatories of the Chōḷas (Professor Kielhorn's *Southern Lists* Nos. 698 and 1075).

Parakēsarivarman 'who took the head of Vīra-Pāṇḍya' identical with Sundara-Chōḷa Parāntaka II.

Pāṇḍyas rebellious in his time.

Parakēsarivarman Uttama-Chōḷa.

41. We next come to Parakēsarivarman Uttama-Chōḷa for whom a date is provided by a seriously damaged inscription (No. 456 of 1908) at Uyyakkoṇḍāṉ-Tirumalai. The record gives the date Saka 901 and Kaliyuga 4080, but fails to

supply the corresponding regnal year. In the last year's *Annual Report*, Part II, paragraph 53, the date of his accession (A.D. 969-70) was derived from a record at Tiruviḍaimarudūr, dated in Kaliyuga 40č[3] and in the 13th year. The Uyyakkoṇḍān-Tirumalai inscription, which is 3 years earlier than the Tiruviḍaimarudūr record will thus be 6 years prior to the accession of Rājarājadēva which took place in A.D. 985. No. 450 of 1908 is an interesting record from Kōṇērirājapuram near Tiruviḍaimarudūr in the Tanjore district which states that while Madhurāntakadēva *alias* Uttama-Chōḷa was ruling, his mother Mādēvaḍigaḷār *alias* Śri-Śembiyaṉ-Mādēviyār built the temple of Tirunallam-Uḍaiyār (at Kōṇērirājapuram) in 'the name of her lord the glorious Gaṇḍarādittadēva' and had the figure of Gaṇḍarādittadēva (the figure on the wall below which the inscription is engraved) worshipping the god Tirunallamuḍaiyār, carved on the stone. This act of Śembiyan-Mādēviyār must apparently have been done after the death of Gaṇḍarāditya perhaps as a monument to her husband's memory. The figure thus executed under the orders of the queen and in her life-time must be taken to be a true representation of the Chōḷa king Gaṇḍarāditya. It may at least exemplify the type of the conventional form in which royal personages were figured in their worshipping posture in Chōḷa times. Three inscriptions from Tirunaṟaiyūr, Tirukkaḷittaṭṭai and Uyyakkoṇḍāṉ-Tirumalai mention the same queen-mother as Uḍaiyapirāṭṭiyār Śembiyaṉ-Mādēviyār *alias* Pirāntakaṉ Mādēvigaḷār (No. 156 of 1908) Śembiyaṉ-Mahādēvipirāṭṭiyūr 'who gave birth to king Uttama-Chōḷadēva' (No. 297 of 1908), and Uḍaiyapirāṭṭiyār Pirāntakaṉ Mādēvaḍigaḷār *alias* Śembiyaṉ-Mādēviyār 'who gave birth to Gaṇḍaṉ Madhurāntakadēvaṉ *alias* Uttama-Chōḷadēva' (No. 459 of 1908) and record rich gifts of silver and gold articles to the temples at those places. This queen appears to have lived long enough even into the time of Rājarāja I. who succeeded to the throne after Madhurāntaka Uttama-Chōḷa. She was particularly fond of building temples. The Āpatsahāyēśvara temple at Āduturai (No. 357 of 1907) was built by her in the 16th year of her son's reign and the Umāmahēśvara temple at Kōṇērirājapuram was built perhaps in the same reign. A shrine in the Tyāgarājasvāmin temple at Tiruvārūr was constructed in the 7th year of Rājarāja (No. 571 of 1904) and in the 16th year of the same reign she built a shrine in the Chandramautiśvara temple at Tiruvakkarai (No. 200 of 1904). It is not impossible, therefore, that the two inscriptions, Nos. 156 and 297 of 1908, which are dated in the reign of Rāja-kēsarivarman and mention Śembiyaṉ-Mahādēviyār, belong to Rājarāja I. No. 298 of 1908 dated in the 3rd year of Rājarājakēsarivarman (i.e., Rājarāja I.) at Tirukkaḷittaṭṭai registers a gift of land by Kiḷānaḍigaḷ, daughter of Viḻupparaiyar, and the queen of Uttama-Chōḷadēva, son of Gaṇḍarādityadēva. Queen Vīranāraṇiyār who has been mentioned in No. 3 of 1906 may have been a second queen of Uttama-Chōḷa.

His mother built the temple of Tirunallamuḍaiyār at Kōṇērirājapuram in the name of her husband Gaṇḍarādittadēva.

Figure of Gaṇḍarāditya.

Śembiyaṉ-Mādēviyār was particularly fond of building temples.

Kiḷānaḍigaḷ wife of Uttama-Chōḷadēva.

42. Besides the records mentioned in the previous paragraph in connection with Uttama-Chōḷa's mother and queen, there are twenty-three inscriptions of Rājarāja I which come from Tirunaṟaiyūr (Nos. 157, 160, 161 and 165 of 1908), Alagādri-puttūr (Nos. 283, 284 and 287 of 1908), Tirukkaḷittaṭṭai (Nos. 300 and 301 of 1908), Tiruviḻimiḻalai (Nos. 422, 423, 445 to 447 and 449 of 1908) and Tirukkāra-vāśal (Nos. 452 and 453 of 1908) in the Tanjore district, from Uyyakkoṇḍāṉ-Tirumalai (Nos. 455, 457, 468 and 469 of 1908) in the Trichinopoly district, from Tiruppputūr (No. 105 of 1908) in the Madura district and from Vāyalūr (No. 366 of 1908) in the Chingleput district. Rājarāja's extensive conquests are well known from his historical introductions. That he was the greatest of the Chōḷa kings need not be reiterated here. Some of the interesting details, however, gathered from the above records are noted below for reference.

Rājarāja I.

The temple at Tirunaṟaiyūr now called Siddhanāthasvāmin was named Siddhēś-varamuḍaiya-Mahādēva in the time of Rājarāja I. In No. 161 of 1908, the god is

designated somewhat differently and is called 'Śrī-Kaṅkāḷadēva who was pleased to stop at Siddhēśvara'. From this we have perhaps to infer that while the deity in the shrine was named Kaṅkāḷadēva the temple with its precincts was known as Siddhēśvara. No. 283 of 1908 from Alagādriputtūr refers to a gift to the temple of Tirupputtūrudaiya-Paramasvāmin at Pāradāyakuḍi by a certain Pullāli-Sāttaṉ Kārivēḷār Kaṇḍarādittaṉ *alias* Mummaḍiśōḷiyavaraiyar who seems to have built the central shrine (*sri-Vimānā*) of that temple with stone. The surnames Gaṇḍarādittaṉ and Mummaḍiśōḷiyavaraiyar must have been assumed by Kārivēḷār after Gaṇḍarāditya, father of Uttama-Chōḷa, and Rājarāja I. surnamed Mummuḍi-Chōḷa. Pāradāyakuḍi was perhaps the Brāhmaṇa quarter of Tirupputtūr (the modern Alagādriputtūr) where the village assembly resided. Tirukkaḷittaṭṭai was in the time of Rājarāja I. a hamlet of Amaninārāyaṇa-chaturvēdimaṅgalam (see paragraph 38 above) and was a *brahmadēya* and a *dēvadāna* in Maṇṇi-nāḍu, a district of Vaḍagarai Rājēndraśiṅga-vaḷanāḍu (No. 301 of 1908). It is worthy of note that in the 28th year of the king a grant was made to this temple by one of his queens named Vēmbaṉ Śīrudaiyār *alias* Mīṉavaṉ-Mahādēviyār. Provision was made in the 22nd year of the king's reign by the village assembly of Maḷalai (*i.e.* Tiruvīḷimiḷai) which was the *dēvadana* village of the temple, in Veṇṇāḍu a sub-division of Uyyakkoṇḍār-vaḷanāḍu, for the singing of the *Tiruppadiyam* hymns twice a day (No. 423 of 1908). In the 3rd year of his reign Rājarāja seems to have been called Mummuḍi-Chōḷadēva. An inscription at Tirukkāravāśal (No, 453 of 1908) dated in this year records a gift of a lamp to the temple of Mahādēva at Tirukkāṟāyil in Puliyūr-nāḍu by a certain Kīraṅguḍi Araiyaṉ Dēvaḍigaḷ *alias* Vikramasiṁha-Mūvēndavēḷāṉ and by a woman servant (?) of the queen. This temple appears to be identical with Kāṟāyil of the *Periyapurāṇam*.

Kaṅkāḷadēva in Siddhēśvara.

Queen Mīṉavaṉ-Mahādēviyār.

The Ujjīvanāthaśvāmin temple at Uyyakkoṇḍāṉ-Tirumalai was known in the 10th century A.D. by the name Tirukkaṟkuḍi-Viḷumiyadēva in Rājāśraya-chaturvēdi-maṅgalam a *brahmadēya* in Uṟaiyūr-kūṟṟam which was a district of Kēraḷāntaka-vaḷa-nāḍu (Nos. 468 and 469 of 1908). No. 457 of 1908 dated in the 7th year of Rājarāja I calls the temple Uyyakkoṇḍa-Nāyaṉār instead of Tirukkaṟkuḍi-Viḷumiyadēva and records a grant of 2,432 *kaḷañju* of gold for festivals. No. 455 of 1908 dated in the 27th year, locates Rājāśraya-chaturvēdimaṅgalam in Pāṇḍikulāśani-vaḷanāḍu though, before and after this year, the village was still in Kēraḷāntaka-vaḷanāḍu. It records a gift of lamps to the temple by queen Nakkaṉ Arumoḷi *alias* Piriḍi-Mādēviyār. No. 468 of 1908 records the present of a gold ornament (*paṭṭam*) called *jayangoṇḍaśōḷa* to the same temple in the 29th year of the king. Jayaṅgoṇḍa-Chōḷa was a surname of Rājarāja I. assumed by him towards the close of his reign (*South-Ind. Inscrs.* Vol. II, p. 312). Rājarāja's influence in the Toṇḍai-maṇḍalam is proved by an inscription (No. 366 of 1908) at Vāyalūr in the Chingleput district. It states that a gift was made to the temple of Mahādēva by certain private individuals and mentions Mōndūr-nāḍu in Āmūr-kōṭṭam.

Queen Piriḍi-Mādēviyār.

43. Rājēndra-Chōḷa I. succeeded to the throne in A.D. 1012. His conquests were even more extensive and wide than those of his father and comprised the regions beyond Kaliṅga, *viz.*, Kōśala, Vaṅgāḷa and the banks of the Gaṅges, Gaṅgaikoṇḍa-Chōḷa was one of the *birudas* adopted by the king in consequence of these conquests. The Tiruvālaṅgāḍu plates distinctly state that he got the conquered chiefs of the north to carry the sacred water of the Ganges to be poured into a tank called poetically 'a pillar of victory' which he constructed at Gaṅgaikoṇḍa-Chōḷapuram, a town which was founded by himself and which served as the Chōḷa capital for a sufficiently long time. Muḍigoṇḍa-Chōḷa was a surname of Rājēndra-Chōḷa I. and this he must have deservedly assumed; for, in his historical introductions he is stated to have taken the *crown* (*muḍi*) of the king of Īḻam (Ceylon) with that of his queen, the *crown* of Sundara, the *crown* of the king of Kēraḷa and the *crown* which Paraśurāma had deposited in Śāndimattīvu (identified with the Kēraḷa

Rājēndra-Chōḷa I.

His title Muḍigoṇḍa-Chōḷa.

country). Gaṅgaikoṇḍa-Chōlapuram which was founded by him must have also borne the name Mudigoṇḍa-Chōlapuram. In later times this city was occupied by the Pāṇḍya king Māṟavarman Sundra-Pāṇḍya who boasts of having performed the anointment of heroes and victors here. No. 289 of 1908 from Alagādriputtūr states that a shrine to the Sun-god (Sūryadēva) was built in the 4th year of Rājēndra-Chōḷa I. by Paṭṭālakaṉ Ādittaṉ of Kallūr in Mēl-Vēmbanāḍu, a district of Pāṇḍi-nāḍu *alias* Rājarāja-maṇḍalam. A gift to this shrine was made by the village assembly of Pāradāyakuḍi (hamlet of Alagādriputtūr) which met together in Śrīkurugūr-maḍam situated to the north of the village tank. Nos. 463 and 473 of 1908 dated in the 3rd year of his reign refer to a general survey of the *brahmadēya* lands belonging to the temple of Tirukkaṟkuḍi-Mahādēvar Viḷumiyār at Kaṟkuḍi (*i.e.* Uyyakkoṇḍāṉ-Tirumalai). This appears to have been done under the orders of the king while he was in the southern dining hall of his palace at Paḷaiyāṟu. These two inscriptions do not begin with any historical introduction; but No. 451 on a mutilated stone at Tirukkāravāśal (also dated in the 3rd year of Rājēndra-Chōḷa's reign) registers a portion of his historical introduction. This, if it has been properly read, would be the earliest date in which the king's conquests are first mentioned, those copied in the previous years recording them only in his 5th year. An inscription of the 12th year at Uyyakkoṇḍāṉ-Tirumalai (No. 467 of 1908) gives the full historical introduction and records a gift of paddy by a native of Muruganallūr in Puliyūr-nāḍu a sub-division of Arumoḷidēva-vaḷanāḍu for feeding the *Śivayōgins* dwelling in the *Tiruvāgiśam-Rājēndraśōḷaṉ* at the foot of the sacred hill (on which the temple stands). Apparently *Tiruvāgiśam-Rājēndraśōḷaṉ* was a rest house or a *matha* for Śaiva ascetics built by the king himself after his own name. In a record of his 10th year (No. 464 of 1908) also from Uyyakkoṇḍāṉ-Tirumalai, the historical introduction stops with Rājēndra-Chōḷa's conquest of Iraṭṭapāḍi 'seven and a half *lacs*' and suggests that his northern conquest must have happened later. It registers a grant of paddy for a festival to be conducted in the temple on each *tiruvādirai* (Ārdrā) day of the month in commemoration of the king's *nakshatra.*/ Three inscriptions from Tirukkaḷittaṭṭai (Nos. 292 to 294 of 1908) dated in the 8th and 9th years of the king record a lease of lands belonging to the temple of 'the great lord who was agreeably pleased to stop' at Śrīkuḍittiṭṭai, a hamlet of Vēmbaṟṟūr *alias* Śōḷamāttāṇḍa-chaturvēdimaṅgalam in Maṇṇi-nāḍu which was a sub-division of Rājēndraśiṅga-vaḷanāḍu by the great assembly of that village and refer to a survey which was perhaps made in the time of Rājarāja I. Vēmbaṟṟūr is already known to have included Tiruviśalūr and the Śivayōganāthasvāmin temple of that village. The modern Vēppattūr perhaps represents the older Vēmbaṟṟūr. As Tirukkuḍittiṭṭai is also stated to have been a hamlet of Vēmbaṟṟūr, we must perhaps infer that the latter was a village big enough to include as its hamlets the villages of Tiruviśalūr and Tirukkaḷittaṭṭai. The three records quoted above sufficiently prove the extent and importance of it; for, in one of them (No. 293 of 1908), it is stated that there was a *gadigai* (*ghaṭikā*) in it. And the signatories in all the three records were highly educated Brāhmaṇas—*kramavits*, *sōmayājins* and *bhaṭṭas* living in the various quarters (*chēris*) of Vēmbaṟṟūr. The following *chēris* are mentioned:—(1) Arumoḷidēvachchēri, (2) Jananāthachchēri, (3) Nittavinōdachchēri, (4) Rājakēsarichchēri, (5) Nigariliśōḷachchēri, (6) Alagiyaśōḷachchēri, (7) Śiṅgalāntakachchēri, (8) Kundavaichchēri, (9) Śōḷakulasundarachchēri, (10) Rājamāttāṇḍachchēri, (11) Rājarājachchēri and (12) Śōḷamāttāṇḍachchēri./ In No. 444 of 1908 from Tiruviḷimiḷalai it is stated that the mother of the chief Rājēndraśōḷa-Aṇukkappallavaraiyaṉ set up a copper image of Alagiyamaṇavāḷa in the 10th year of the king's reign. The stone is mutilated and the name of the temple wherein the image was installed is missing. Alagiyamaṇavāḷa suggests, however, that the temple in which it was originally set up was a Vaishṇava one. Another inscription on the same stone bears a record which registers a gift, perhaps to the same Vishṇu temple, and to the setting up of the image of Śrī-Krishṇa. The record was engraved by Ārūr Toṅgal *alias* Tirumalalai-Āchāryaṉ who was also the engraver of No. 423 of 1908 which is dated in the 22nd year of Rājarāja. Another chief of Rājēndra-Chōḷa was Uttama-Chōḷa Milāḍuḍaiyāṉ mentioned as the donor in No. 587 of 1908. The first part of his name Uttama-Chōḷa was evidently borrowed from a surname of Rājēndra-Chōḷa I.

His palace at Paḷaiyāṟu.

The town of Vēmbaṟṟūr and its hamlets.

Rājādhirāja Rājēndradēvā and Vīrarājēndra-dēvā.

44. Of the records attributable to kings between Rājēndra-Chōḷa I. and Rājēndra-Chōḷa II. (Kulōttuṅga I.), we have—three which belong to Rājakēsarivarman Uḍaiyār śrī-Rājādhirājadēva (A.D. 1018 to at least 1053) from Tiruvīḻimiḻalai in the Tanjore district (No 393 of 1908), from Tiruppattūr in the Trichinopoly district (No. 603 of 1908) and from Tiruvāmūr in the Chingleput district (No. 78 of 1909); one of Parakēsarivarman Uḍaiyār śrī-Rājēndradēva from Tiruvāmur (No. 80 of 1909) and two of Rājakēsarivarman Uḍaiyār śrī-Vīrarājēndradēva, from Tiruppuṭṭūr in the Madura district (No. 110 of 1909 and from Uyyakkoṇḍāṉ-Tirumalai in the Trichinopoly district (No. 462 of 1909).

Kulōttuṅga I.

45. Kulōttuṅga I., called Rājēndra-Chōḷa (II) in the early years of his reign, succeeded to the throne in A.D. 1069–70 and ruled for at least 50 years. An inscription dated in the 2nd year of Rājakēsarivarman Rājēndra-Chōḷa at Uyyakkoṇḍāṉ-Tirumalai (No. 465 of 1908) begins with the short historical introduction *pūmiyundiruvum*. A number of inscriptions with a similar introduction, all dated prior to the 5th year of Parakēsarivarman Rājēndra-Chōḷadēva, have been copied in previous years. These have not been identified with Kulōttuṅga I. inasmuch as his recognized inscriptions of that period begin with a different introduction, *tirumaṇni vilaṅgu* and Parakēsarivarman Rājēndra-Chōḷadēva, *i.e.*, Rājēndra-Chōḷa I. is different from Kulōttuṅga I. who was known only as Rājakēsarivarman Rājēndra-Chōḷadēva. Consequently, the title Rājakēsarivarman given to Rājēndra-Chōḷadēva I. in No. 465 of 1908, must be either a mistake for Parakēsarivarman or, Kulōttuṅga I. must have adopted the introduction *pūmiyundiruvum* by way of variety from that of his famous predecessor and adoptive father Rājēndra-Chōḷa I. The recognised early historical introduction, however, of Kulōttuṅga I. in his second, third and fourth years mentions the capture of elephants at Vairāgaram and the conquest of Śakkarakkōṭṭam. This latter country has been identified with Chakrakōṭya in the modern Bastar State (*Ep. Ind.* Vol. IX, p. 178), and Dārāvaraśa who has been mentioned in this connection, with the Sinda king Dhārāvarsha who was ruling in or about A.D. 1060–61 (see paragraph 66 below). This event must have happened long before Kulōttuṅga succeeded to the Chōḷa throne. It is not clear when and in what capacity he undertook this campaign into Śakkarakōṭṭam and Vayirāgaram. Mr. Venkayya has suggested that the latter place should be looked for somewhere in the Central Provinces.

His conquest of Chakrakōṭa.

Kulōttuṅga's conquest of Kaliṅga has been already referred to in paragraph 18 of the *Annual Report* for 1904–05, Part II. where, it is stated that two expeditions at least were undertaken by that king against Kaliṅga—one prior to A.D. 1095–96 (as derived from his inscriptions of the 26th year) and the other (mentioned in the *Kaliṅgattu-Paraṇi*), about the end of his reign. It is suggested that in his first campaign he confined his conquest to Southern Kaliṅga in which his grandson the Eastern Gaṅga king Anantavarma-Chōḍagaṅga was not directly interested and in the other, helped the latter against the rebellious chiefs of the 'seven Kaliṅgas' in the north. A record of Anantavarmadēva (*i.e.* the Eastern Gaṅga king Anantavarma-Chōḍagaṅga) who succeeded to the throne in A.D. 1078 is found at Vizagapatam in which the latter town is called Vīśākhapaṭṭaṇa *alias* Kulōttuṅga-Chōḍapaṭṭaṇa. There is no doubt that the town was so named after Kulōttuṅga-Chōḷa I. who, in his first campaign against Kaliṅga must have proceeded as far as Siṁhāchalam where a record of his reign still exists. Perhaps, Kulōttuṅga's conquest of Southern Kaliṅga was also undertaken on behalf of his grandson Anantavarma-Chōḍagaṅga. As, however, the record of Anantavarma at Vizagapatam is translated into Tamil (No. 100 of 1909) and as the donee mentioned is a merchant of Mala-maṇḍala (*i.e.* Malabar), we have perhaps to infer that Kulōttuṅga's interest in Southern Kaliṅga was limited to the settling of a few of his followers from the southern country in the dominions of Anantavarma-Chōḍagaṅga. That these settlers continued even to the time of the Eastern Gaṅga king Narasiṁha I. is proved by another Tamil record at Vizagapatam, dated in Śaka Saṁvat 1172 and

Kulōttuṅga-Chōḍapaṭṭaṇa, another name of the modern Vizagapatam.

the 15th year of Vīra-Nārasiṅgadēva. The donor was a native of Pandalāyani Kollam—a village north of Quilandi (Malabar *Gazetteer*, p. 436). The gift made by him was to the temple of Karumāṇikka-Āḻvār at Viśākapaṭṭinam alias Kulōtuṅgaśōḻa-paṭṭaṇam.

Other records of Kulōttuṅga.

Twelve other records of Kulōttuṅga are registered in Appendix B. No. 158 of 1908 from Tirunaraiyūr; No. 288 of 1908 from Alagādriputtūr; No. 341 of 1908 from Tiruvaḍiśūlam; Nos. 374 to 377 of 1908 from Neyvanai; Nos. 383, 390 and 427 of 1908 from Tiruvīḻimiḻalai and Nos. 478 and 479 of 1908 from Uyyakkoṇḍāṉ-Tirumalai. Of these Nos. 288 and 383 begin with the introduction *pugal sūlnda puṇari* which records all his conquests. Five others (Nos 158, 374, 376, 377 and 478) begin with the shorter introduction *pugalmādu* which does not mention even the early conquest of Śakkarakōṭṭam and Vayirāgaram. The first of these, dated in the 28th year of Kulōttuṅga I., records a grant of land to the temple of Poṟkuḍaṅguduttaruḷiyadēva at Tirunelvennai in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu alias Jananāthа-valanāḍu. These lands were clubbed together under the name Śuṅgandavirattaśōḻanallūr, after Śuṅgandavirttaśōḻa, 'the Chōḻa who abolished tolls'—a surname of Kulōttuṅga I. The rest of the twelve records mentioned above refer to the king either as Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva or as Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva or Chakravartin Kulōttuṅga-Chōḻadēva and as such do not help us to attribute them positively either to Kulōttuṅga-Chōḻa I. or to some later king of that name. But internal evidence sometimes enables us to attribute to Kulōttuṅga-Chōḻa I. many records without historical introductions, in which the king is styled only Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva. In the 48th year of the king, Nānūṟṟuvaṉ Malaiyaṉ alias Rājēndra-Chōḻa Chēdiyarāyaṉ, a native of Kiliyūr (which was a hamlet) of Tirumuṇaippāḍi in Gaṅgaikoṇḍaśōḻavalanāḍu, set up an image of Naṭarāja in the temple of Neyvanai and made a grant of land for offerings. Of special interest is a record from Uyyakkondāṉ-Tirumalai which is also dated in the 48th year of Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva who on account of his long reign has been presumed to be identical with Kulōttuṅga-Chōḻa I. It decides a complicated question of caste and lays down the profession to be followed by a certain *anulōma* class called *Rathakāras* who are described as the sons of Māhishyas by Karaṇī-women.

Rathakāras—an *anulōma* sect—defined.

On the strength of previous authorities such as Yājñavalkya, Gautama, Kauṭilya, Bōdhāyana and others, the *bhaṭṭas* (i.e., the learned Brāhmaṇas) of Rājāśraya-chaturvēdimaṅgalam defined (1) a *Māhishya* as one born of a *Kshatriya* father by a *Vaiśya* mother, (2) a *Karaṇī* as the daughter of a *Vaiśya* father by a *Śūdra* mother and (3) a *Rathakāra* as the son of a *Māhishya* father by a *Karaṇī* mother.

Their profession.

The following means of livelihood were also laid down for adoption by the *Rathakāras*:—

(1) Architecture.
(2) Building coaches and chariots.
(3) Erecting *gōpuras* of temples with images on them.
(4) Preparation of instruments required by the Brāhmaṇas in their sacrificial ceremonies such as the ladle (*srik*), etc.
(5) Building *maṇḍapas*.
(6) Not clear.
and (7) Making jewels for kings such as diadems, bracelets, etc.

Superior to the *pratilōma* sect.

It was decided also that this *anulōma* sect of *Rathakāras* was superior to the *pratilōma* sect ('born the other way'), viz., from a father of a lower class and a mother of a higher class. One of the authorities quoted, also states that these *Rathakāras* were entitled to *upanayana* (the sacred-thread ceremony), *ijyā* (performing sacrifices) and *ādhana* (receiving the sacred fire). Another authority, however, suggests that the *anulōmas* thus entitled to *upanayana* are forbidden from performing the *agnihōtra* (keeping the sacred fire always alive), *aupāsana* (worshipping the fire thus kindled), *pañchamahāyajña* — (the five sacred duties prescribed for the Brāhmaṇas) [viz., (1) *dēvayajña* (ceremonial

Ceremonials to which they were entitled and from which they were prohibited.

worship of gods), (2) *pitriyajña* (ceremonial worship of names), (3) *brahmayajña* (ceremonial worship of *rishis*), (4) *bhūtayajña* (ceremonial worship of living creatures other than men) and (5) *manushyayajña* (ceremonial worship of men) | and *adhyayana* (recital of the Vēdas). The same authority also says that their *upanayana* ceremony ought not to be conducted by quoting the *mantras* (sacred hymns). This decision of the learned men of Uyyakoṇḍāṉ-Tirumalai though not of much historical interest, shows still how these serious questions of castes and professions were settled at the beginning of the 12th century by learned assemblies, on the authority of past teachers and how the honest living and social status of even such men as the *Rathakāras* occupied the serious attention of the educated and orthodox Brāhmaṇas. It may be noted too, that these *Rathakāras* are not the creation of the Brāhmaṇa law-givers but a class whose profession and intelligence was already noticed in the Vēdas. The *Śābdakalpadruma* of Sir Rājā Rādhākānta Bahadur states under article रथकारः—

स तु करणीगर्भे माहिष्याज्जातः। यथा वाजसनेयसंहितायां। ३०। ६। "स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्य्याय तक्षाणम्।"

46. Parakēsarivarman Vikrama-Chōladēva is represented in this year's collection by seventeen inscriptions whose historical introductions begin with *pūmādu punara.* Of these, six (Nos. 163, 164, 167, 170, 174 and 177 of 1908) are from Tirunaṟaiyūr which, as stated in these inscriptions, was situated in Tirunaṟaiyūr-nāḍu a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu and was surnamed Pañchavaṉ-Mādēvi-chaturvēdimaṅgalam. No. 164 of 1908, dated in the 3rd year of the king's reign provides for the feedings of the *Māhēśvaras* by Pichchaṉ Vannāyakaṉ alias Paḷandīvarājaṉ of Karuppūr in Maṇṇi-nāḍu a subdivision of Virudarāja-bhayaṁkara-vaḷanāḍu. Another transaction was made in the same year by the assembly of Tirunaṟaiyūr which met in the temple of Mādiri-Viṇṇagar-Āḻvār at Mummaḍiśōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Tirūnaṟaiyūr-nāḍu which was a subdivision of Būpālakulavalli-vaḷanāḍu (No. 163 of 1908). Thus it appears as if Tirunaṟaiyūr-nāḍu was a subdivision of Kulōttuṅga-Chōḷa-vaḷanāḍu and Būpāla-kulavalli-vaḷanāḍu at the same time. Perhaps Būpalakulavalli after whom the province was named, was an unknown queen of Vikrama-Chōḷa. A certain Sembiyan-Mādēvippirāṭṭiyār made a grant of land to the shrine of Vaḍavāyil Mātta-piḍāriyār in the 12th year of Vikrama-Chōḷa's reign (No. 174 of 1908). The donor, who is apparently a royal lady, could not be identified. In the same year Kōdai Rāmaṉ of Veṇbula-nāḍu appears to have exchanged (*parivarttana*) his own land situated in that village with certain temple-lands.

Vikrama-Chōḷa.

Fourteen other inscriptions dated between the 3rd and 12th years of the king style him either as Vikrama-Chōḷadēva or Tribhuvanachakravartin Vikrama-Chōḷadēva. Two records of this group (Nos. 171 and 179 of 1908) from Tirunaṟaiyūr register to Siddīśvara or Aḷaga-Siddīśvara a sale of land and a gift of money. The former was made under peculiar circumstances. The members of the assembly of Tiru-naṟaiyūr had spent on communal business money in excess of the sanctioned amount and as they could not impose additional taxes on the people they sold a piece of land to the temple in return for the money which they apparently got from the temple treasury. The latter was the gift of a certain Tiruvāṇaikkāvaṉ Udaiyañjeydāṉ, chief of Neḍumbulam in Puṟaṅgarambai-nāḍu which was a subdivision of Rājēndraśōḷa-vaḷanāḍu. From Kōvilūr in the Tanjore district comes a record (No. 194 of 1908) which states that at the request of the chief Ilaṅg[ō]yudaiyāṉ alias Muṉaiyadaraiyaṉ the king made a grant of land in Śākkāṉam alias Kēraḷakulāśāni-chaturvēdi-maṅgalam, to the temple at Kōvilūr. No. 371 from Neyvanai in the South Arcot district registers a gift of land to the temple of Āḷuḍaiyār at Tirunelvennai in Kuṟukkai-kkūṟṟam, a district of Milāḍu alias Jananātha-vaḷanāḍu, by Malaiyamāṉ Malaiyaṉ Ubaiyaṉ alias Vikkiramaśōḷa-Chchēdiyarāyaṉ of Kiḷiyūr in Tirumuṉaip-pāḍi, a subdivision of Rājarāja-vaḷanāḍu in Naḍuvil-nāḍu; and No. 373 of 1908 from the same village, records gifts by Malaiyamāṉ Malaiyaṉ Mallaṉ alias Rājēndra-śōḷa Malaiyamāṉ also a native of Kiḷiyūr. A record at Tiruvaḍiśūlam (No. 339 of 1908) mentions a gift in the 10th year of Vikrama-Chōḷa's reign to the temple of

Tiruvidaichchuram-Udaiyār at Tiruvidaichchuram in Valla-nāḍu a district of Kalattūr-kōṭṭam in Jayaṅgoṇḍaśōla-maṇḍalam. This inscription incidentally mentions a native of Pallāpura (i.e., Pallāvaram) in Puliyūr-kōṭṭam of the same Province. Two records from Paraṉjērvaḷi in the Coimbatore district belong also to the time of a certain Vikrama-Chōḷa. In one of them (No. 560 of 1908) which appears to be either a forgery or a copy of an older record in modern characters, the 1st year of Rāja Vikrama-Chōladēva is mentioned and a gift is recorded to the temple of Naṭṭūramarndā-Nāyaṉār in Paraṉjērpaḷḷi in Kāṅgaya-nāḍu. No. 559 which decidedly belongs to the 5th year of his reign also registers a gift to the temple of Naṭṭūramarndār in the same village. Perhaps these two records from the Coimbatore district have to be attributed to the Kērala prince Vikrama-Chōla (No. 4 on p. 79 of the *Annual Report* for 1905-06) who ruled from A.D. 1255-56 for at least 7 years. No. 605 of 1908 which mentions the territorial division Tribhuvanamuḷuduḍaiyā-vaḷanāḍu must be referred to Parakēsarivarman Vikrama-Chōḷadēva one of whose queens was known as Tribhuvanamuḷuduḍaiyāḷ. It might be noted that the coin *dramma* already noticed in connexion with the Pāṇḍyas is mentioned in a record of the 14th year of Parakēsarivarman Vikrama-Chōladēva at Tiruppalātturai (No. 578). Nos. 426 and 431 of 1908 from Tiruvīḻimiḻalai refer to the 6th year of the reign of a certain Rājakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva. It is doubtful if we could assign these to the successor of Kulōttuṅga I. who was a Parakēsarivarman. As, however, his Chēbrōlu record (*Ep. Ind.*, Vol. VI, pp. 224 and 227) attributes to Vikrama-Chōḷa the same *birudas* as those of his father, it is not impossible that the Rājakēsarivarman Vikrama-Chōḷa mentioned in the Tiruvīḻimiḻalai inscriptions is identical with Parakēsarivarman Vikrama-Chōḷadēva. One of these (No. 431 of 1908) mentions a village Vishṇuvardhanapuram in Veṇṇāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu. Perhaps Vishṇuvardhanapuram was surnamed after the king himself who according to the Eastern Chālukya genealogy, in which he also claimed a place, would be Vishnuvardhana XI.

47. We have next to consider two records, one from Neyvaṉai (No. 380 of 1908) and another from Uyyakkoṇḍāṉ-Tirumalai (No. 477 of 1908). The first of these is dated in the 3rd year of Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōladēva and begins with the introduction *pūmevivaḷara*. As none of the records of the 3rd year of Kulōttuṅga I. begin with this introduction and as in No. 380 reference is made to the king's royal residence at Vikkiramaśōḷapuram, to his victorious throne of gold and the canopy of pearls over it, there can be little doubt that this record with the historical introduction *pūmēvivaḷara* must belong to Kulōttuṅga-Chōḷa II., the successor of Vikrama-Chōḷa. No. 247 of 1901 from Achcharapākkam dated in his 5th year also begins with the same introduction and refers to the royal residence at Vikkiramaśōḷapuram, etc. A number of inscriptions copied in previous years begins with this introduction, some of them calling the king Parakēsarivarman. Excepting these few it is not impossible that the remaining ones belong to the time of Kulōttuṅga II. The Neyvaṉai inscription is interesting inasmuch as it records a gift of land under the name Kalikaḍindaśōḷanallūr at Panaippākkam in Idaiyāṟṟu-nāḍu. Kalikaḍindśōḷa was perhaps a surname of Kulōttuṅga-Chōḷa II. A later record of the time of the Vijayanagara prince Bhūpati-Uḍaiyar (No. 62 of 1908) gives to Vaḷuvūr in the North Arcot district the surname Kalikaḍindaśōḷa-nallūr. The Neyvaṉai record further states that the grant was made at the instance of a certain Śivānanda-Mahāmuni of Tirutturaiyūr. The Uyyakkoṇḍāṉ-Tirumalai record (No. 477 of 1908) also belongs to Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva but begins with an introduction not known to the records attributable to Kulōttuṅga I. and may have accordingly to be assigned to Kulōttuṅga-Chōḷa II. A large number of records with this new introduction *pūmannu paḍumam* have been copied in previous years. A few which have been so far supposed to be undoubted records of Kulōttuṅga II. are: (1) the Maṇimaṅgalam inscription of his 8th year published in *South, Ind. Inscrs.*, Vol. III, p. 77 (2) the Māmallapuram Tamil record of the 14th year noticed on *ibid.*, Vol. I., p. 126, and Professor Kielhorn's *Southern List*, No. 811 and (3) the Vijayamaṅgalam inscription (*Annual Report* for 1905-06, p. 78).

Kulōttuṅga-Chōḷa II.

His surname Kalikaḍindaśōḷa.

Rājarāja II.

48. Rājarāja II. (Parakēsarivarman) is the last of the Chōḷa kings in the direct line; for, the kings who succeeded him are not known to have borne any specified relation to one another. Three records of the time of Rājarāja II. come from Tiruppattūr (No. 597 of 1908) and Tirunaraiyūr (Nos. 165 and 173 of 1908). Two of these begin with the introduction *pū maruviya tirumādum* which does not supply any historically interesting information about him. The third begins with *puyal vāyttu* and corresponds to the first portion of a similar introduction which also begins the records of Kulōttuṅga-Chōḷa III., one of the successors of Rājarāja. Neither does this new introduction supply any historical details. As, however, the introduction (*puyal vāyttu*) of Rājarāja II. is identical with the first portion of the similar introduction *puyal vāyttu* of Kulōttuṅga-Chōḷa III. it must be supposed that the latter borrowed it from the former perhaps as a successor or a son. The name Komāraṉ

His son Kulōttuṅgaśōḷa, probably Kulōttuṅga-Chōḷa III.

Kulōttuṅgaśōḷa-Chaturvēdimaṅgalam occurs in an inscription of the 2nd year of Trichuvanachakravartin Rājarājadēva (No. 419 of 1908). This latter record, which may have to be ascribed to Rājarāja II., also proves indirectly the suggestion put forth, viz., that Kulōttuṅga-Chōḷa III. was probably a son of Rājarāja II. Still another historical introduction is known from the records of this king copied in previous years. It occurs, for instance, in No. 219 of 1901 and begins *kaḍal-śūḻnda*. Strangely enough this is also the introduction of Rājādhirāja II. who is tentatively placed after Rājarāja II. by Professor Kielhorn. Here too, as in the case of Kulōttuṅga-Chōḷa III. we have perhaps to suppose that Rājādhirāja II. adopted the historical introduction of Rājarāja II. as a successor or a son. If this supposition is corroborated by future researches we arrive at the important conclusion that Rājādhirāja II. and Kulōttuṅga-Chōḷa III. were both sons of Rājarāja II. To return to the records of Rājarāja II. No. 597 of 1908 from Tiruppattūr in the Trichinopoly district, records a sale of land to Kulōttuṅgaśōḷa-Mūvēndavēḷāṉ, a native of Peruṅgōṉūr (a hamlet of Tiruppiḍavūr) in Tiruppiḍavūr-nāḍu which was a subdivision of Bhuvanamuḻududai-vaḷanāḍu, in order to provide the god Kūttāḍundēvar (i.e., Naṭarāja) with a gold ornament. This purchaser of the land is again mentioned in No. 596 of 1908 where his proper name appears as Aḻagiyamaṇavāḷaṉ Ādittadēvaṉ.

Rājādhirāja II.

49. One inscription (No. 172 of 1908) of Rājādhirāja II., with the introduction *kaḍal-śūḻnda*, has been registered in appendix B. From his Ārpākkam inscription (No. 20 of 1899) it is known already that the war of Pāṇḍya succession and the interference of the Singhalese in it, had disturbed the peace of the Chōḷa country.

Kulōttuṅga-Chōḷa III.

50. Kulōttuṅga III., who in his historical introduction *puyal vāyttu* apparently refers to his having taken an active part in setting right the affairs of the Pandya kingdom, succeeded Rājādhirāja II. in A D. 1178 and ruled for at least 39 years. Inscriptions copied in the year under report include fourteen records which may be attributed to him without any doubt. In these, the characteristic titles 'who was pleased to take Madura and the crowned head of the Pāṇḍya' (Nos. 51, 404, 416, 418, 433, 434, 480, 516, 521, of 1908); 'who was pleased to take Madurai, Īḻam (Ceylon) and the crowned head of the Pāṇḍya' (No. 181 of 1908) or 'who having taken Madurai, Īḻam (Ceylon) and Karuvūr was pleased to take the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors' (No. 405 of 1908), are affixed to his name. No. 183 from Kōvilūr in the Tanjore district is the only record copied this year, which gives the whole of the historical introduction *puyal vāyttu* (translated in *South Ind. Inscrs.*, Vol. III., pp. 210. ff.). Two records (Nos. 168 and 178 of 1908), dated in the 2nd and 6th years of Tribhuvanachakravartin Rājēndra-Chōḷadēva and Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva respectively, open with the introduction *puyal vāyttu* but do not continue it to the end. In some of the records belonging to the earlier years of his reign, Kulōttuṅga III. adopted the same shorter form of the historical introduc-

tion. This similarity in the introduction and the epithet Vīrarājēndra-Chōla recognized to be a surname of Kulōttuṅga-Chōla III. are sufficient data to attribute No. 178 to the latter, though the title Rājakēsarivarman is applied to him.

His other names.

Rājēndra-Chōladēva of No. 168 may have also been a surname of Kulōttuṅga III., though it is not mentioned in any records. Vīrarājēndra-Chōladēva of the Vaḷuvūr inscription (No. 56 of 1908) is identical with Kulōttuṅga-Chōḷa III.; for Vīrarājēndradēva (II.) was still another name by which Kulōttuṅga III. was known (*South Ind. Inscrs.*, Vol. III, p. 205). In No. 59 of 1908 from the same village of the king is called Tribhuvanavīradēva which is also a recognized surname of Kulōttuṅga-Chola III. (*ibid*, p. 205). There remains only one record to notice—that Tirunaraiyūr which beings with the historical introduction *pū maruviya* already noticed in connexion with Parakēsarivarman Rājarāja II. It is dated in the 15th year of Parakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva, and has to be attributed to Kulōttuṅga-Chōḷa III. Professor Hultzsch also refers to an inscription of Rājakēsarivarman Tribhuvanachakravartin Rājādhirājadēva (No. 262 of 1902) which gives the whole of the introduction *pū maruviya* (*ibid*, p. 206). This proves again what has been postulated above, that Kulōttuṅga III. and before him Rājādhirāja II. adopted the historical introductions of Rājarāja II. perhaps, as his sons. Another inscription with the same introduction from Malaikkōyil (No. 154 of 1907) has been assigned to Kulōttuṅga-Chāḷa III. Thus from the similarity existing in their historical introductions and from the way in which the date of a predecessor is quoted in that of his successor (*South Ind. Inscrs.*, Vol. III, p. 207), it becomes probable that the three Chōḷa kings Rājarāja II., Rājādhirāja II. and Kulōttuṅga-Chōḷa III. were closely related to each other and were occasionally ruling together. It must be noted also that the titles Rājakēsarivarman and Parakēsarivarman are applied to these kings indiscriminately.

Some of the records in the collection which are dated in the reigns of Kulōttuṅga-Chōḷa, Tribhuvanachakravartin Kulōttuṅga-Chōḷa and Kulōttuṅga-Chōḷa III. are noticed on account of the individual names mentioned in them. These may eventually help us in identifying the king.

(1) Two records, at Vaḷuvūr in the North Arcot district (Nos. 58 and 59 of 1908) register gifts to the temple of Tiruvayaṉīchcharam-Uḍaiyār at Vaḷugūr in Irumbēḍu-nāḍu, a subdivision of Veṅkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, by two chiefs, viz., Śeṅgēṇi Vīrākkada Śambuvarāyaṉ and Puttūḷāṉ Periyāṉ Śambuvarāya-Pallavaraiyaṉ, the former of whom signs himself as a Pallava. Śambuvarāyaṉ which forms a part of these two names has, perhaps, to be connected with Śeṅgēṇi-Ammaiyappaṉ Attimallaṉ alias Vikramaśōḷa Sambuvarāyan mentioned as a contemporary of Kulōttuṅga-Chōḷa III. on page 13, paragraphs 32 and 33 of the *Annual Report* for 1899–1900.

(2) Two records from Tirunaraiyūr (Nos. 166 and 178 of 1908) mention a certain Vāṇakōvaraiyar whose surname, as disclosed by the former of the records, was Ēkavāaśgaṉ Kulōttuṅgaśōḷanār. The latter supplies the additional information that either he or somebody of whom he was a relation, was a chief of Tuṇḍa-nāḍu in Muḍigoṇḍaśōḷa-vaḷanāḍu. A record (No. 588 of 1908) of the 38th year of Tribhuvanavīradēva (Kulōttuṅga III.) registers the gift of a gold ornament by Kaṟkaṭarāya, a servant of 'the lord' (*dēvar*) Kulōttuṅga-Vāṇakōvaraiyar who is perhaps identical with the Vāṇakōvaraiyar of No. 166.

(3) Arkāḍu-Kiḻār Tiruveṅgāḍuḍaiyār alias Vāṇādarāyar of Nos. 12 and 22 of 1909 made a gift to a watershed at Poṉ-Amarāvati in the 3rd year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ. These are titles common both to Kulōttuṅga-Chōḷa I., and Kulōttuṅga-Chōḷa III. As in the sequel it will be shown that the temple at Poṉ-Amarāvati must have come into existence in the time of Rājarāja II. we may presume that these two records belong to the time of Kulōttuṅga-Chōḷa III. provided, of course, that no kings of a different family with similar titles were intended.

(4) Interesting information is supplied by a record at Tiruvīḻimiḻalai, dated in the 15th year of Kulōttuṅga-Chōladēva III. (No. 434 of 1908). The king at the request of Pallavarāyaṉ (perhaps his executive officer) ordered that a new

channel be dug higher up the river Kīrttimārtāṇḍappērāṟu through the temple lands at Aṇṇiyūr which, joining the channel that supplied water to Maṇināgaṇkuḍi and Tiruvīḻimiḻalai, may eventually be made to empty itself into the channel Paṭṭālavadi and thus irrigate the land of Jayaṅgoṇḍaśōḻanallūr, the *dēvadāna* village of the temple at Tiruvīḻimiḻalai. The necessity for digging the new channel is stated to be that the old channel was blocked up by sand in consequence of high floods in the river Kīrttimārttāṇḍappērāṟu. It might be noted that the villages Aṇṇiyūr and Nāgambāḍi (perhaps identical with Maṇināgaṇkuḍi of the inscription) are situated close to Tiruvīḻimiḻalai and that Kīrttimāṉ is the name of a river which flows past Kōṉērirājapuram, not very far from Tiruvīḻimiḻalai.

(7) Two epigraphs at Tiruvāṇaikkāval (Nos. 480 and 483) which are very badly damaged, seem to record a political compact in which the parties in one case were Śīyaṉ Udaiyapiḷḷai alias Akaḷaṅka Nāḍāḻvān and Rājarājadēvan Poṉparappiṉāṉ Vāṇakōvaraiyaṉ; and in the other Toṇḍan Śēmaṉ alias Rājarāja-Mūvaraiyaṉ and the Akaḷaṅka-Nāḍāḻvān of the first compact.

Rājarājadēva III.

51. Inscriptions of Tribhuvanachakravartin Rājarājadēva (III.) are not distinguished by any historical introductions; and no characteristic *birudas* either, are appended to the name of the king. Rājarāja III. succeeded to the throne in A.D.1216 and appears to have ruled for a pretty long period, his latest year in the collection for 1908-09 being his 36th. It is difficult to decide, except by internal evidence, if an inscription is to be attributed to Rājarāja III. or not, especially because Tribhuvanachakravartin Rājarājadēva without any distinguishing titles may also apply to Rājarāja II. Consequently, except where the mention of special names or incidents, proves the contrary the records of Tribhuvanachakravartin Rājarājadēva may be supposed to belong to Rājarāja III. In appendices B and C are registered nearly thirty inscriptions of Tribhuvanachakravartin Rājarājadēva. A few of the more interesting records of this king are noted below for reference:—

(1) No. 57 of 1908 from Vaḷuvūr in the North Arcot district mentions a chief Śeṅgēni Vīrapperumāḷ alias Kulōttuṅgaśōḻa-Śambuvarāyaṉ who must belong to the family of Śambuvarāyas referred to in the records of Kulōttuṅga-Chōḻa III. Consequently, the Vaḷuvūr inscription may be accepted as one of Rājarāja III.

(2) Nos. 348 and 349 of 1908 from Māṅgāḍu in the Chingleput district are dated in the 23rd and 16th years of Rājarājadēva respectively and mention Mārāyavēṭṭaṉ Śīruḍaiyāṉ Gaṇḍarādittaṉ Gaṅgāḻvi and Mārāyavēṭṭaṉ Siddavaṭadēvaṉ Gaṇḍarādittaṉ both of whom made gifts to the temple of Tiruveḷḷikkīḻmēya-Nāyaṉār at Māṅgāḍu alias Aḻagiyaśōḻanallūr in Puliyūr-kōṭṭam. These two persons, apparently, belonged to the same family.

(3) No. 454 from Tirukkārayāśal supplies the important information that provision was made by Namaśśiyāyattirumēni, one of the Śaiva devotees living in that village for the recital of the Śaiva hymns *Tirumuṟai*. The persons by whom this recital was to be gone through, appear to have received the special name *Tirukkaikōṭṭi* the latter part of which corresponds to the Sanskrit *gōshṭhi* 'assembly'.

(4) Six records from Kōvilūr in the Tanjore district (Nos. 182, 193, 195, 196, 198 and 199 of 1908) are dated between the 11th and 36th years of the reign of Tribhuvanachakravartin Rājarājadēva. In the 1st year opposite the 29th year of the king the great assembly of Peruvāḻvutanda-Perumāl-chaturvēdimaṅgalam in Puraṅgarambai-nāḍu, a subdivision of Rājēndraśōḻa-vaḷanāḍu, made provision for worship in the Subrahmaṇya shrine within the temple of Uśāttāṉamuḍaiyār at Uśāttānam alias Kēraḷakulāśani-chaturvēdimaṅgalam (No. 193 of 1908). In the same

Princes Purōśaikkuḍaiyār and Iruṅgōḻar.

temple was constructed by prince Purōśaikkuḍaiyār the shrine of Tirukkāmakkōṭṭam-Udaiya Periyanāchchiyār 'for the good health of the king and the victory of prince Iruṅgōḻar' and to this shrine a grant of land was made by the assembly of Peruvāḻvutanda-Perumāḻ-chaturvēdimaṅgalam in Koṟṟanallūr alias Dēvundiruvamuḍaiyanallūr (No. 195 of 1908). For the victory of the same prince and the good health of king Ulagudaiya-Perumāḻ the assembly of Śuttavalli-chaturvēdimaṅgalam made a gift of land to the same shrine, in Kulōttuṅgaśōḻanallūr (No. 196 of 1908)

A gift was made in the 11th year of the king's reign to still another shrine within the temple of Kōvilūr, viz. to that of Sūryadēva (sun-god) by the citizens of Vikkiramābaraṇapuram in Umbar-nāḍu. One of the signatories in this document was Dharmapāla of Pirāntakapuram, two others being Vayirapāla and Udayapāla (No. 198 of 1908). In the 31st year of the same reign another grant was made to the shrine of Sūryadēva by the citizens of Pirāntakapuram (No. 199 of 1908). It appears from these two records as though Vikramābaraṇapuram and Parāntakapuram were both towns in the western division (*mēlaivagaipāyitta*) of Umbar-nāḍu. No. 182 of 1908 registers a gift of land at Sundaraśōḷapuram by order of the chief Araiyaṉ Nāḍudaiyāṉ Viluppādhirājaṉ of Śirrārkāḍu in Pāṇḍikulāśani-vaḷanāḍu.

(5) At Tiruvīḻimiḻalai in the Tanjore district is a record of the 11th year of Tribhuvanachakravartin Rājarājadēva which refers to the 39th year of Periyadēvar Tribhuvanavīradēva. From this we may infer that the king was the successor of Tribhuvanavīradēva whose identity with Kulōttuṅga-Chōḷa III. has been already stated. The prefix *periyadēvar* may suggest that Kulōttuṅga-Chōḷa III. was related to Rājarāja III. as his *elder*—Perhaps as a father. If this inference is correct, we can tentatively presume for the present that Rājarāja III. was a son of Kulōttuṅga-Chōḷa III. The record is also of some additional interest as it refers to the setting up of an image of the Śaiva devotee Tiruvādavūrdēva in the third *prākāra* of the temple at Tiruvīḻimiḻalai. Tiruvādavūrdēva was the surname of the Śaiva saint Māṇikkavāśagar.

He was a nephew of Kulōttuṅga-Chōḷa III.

(6) A record from Poṉ-Amarāvati in the Pudukkōṭṭai State (No. 9 of 1909) refers to the 19th year of Tribhuvanachakravartin Rājarājadēva and mentions the consecration of Rājēndrachōḷēśvaramudaiya-Mahādēva and the building of the *śrī-Vimāna* (central shrine) by Vīmaṉ Rājēndraśōḷaṉ alias Nishadharāja. It is not possible to identify this Nishadharāja. The inscriptions in the temple at Poṉ-Amarāvati are most of them Pāṇḍya, the earliest belonging to the time of Jaṭāvarman Kulaśēkhara (A.D. 1190 to 1217). Of the Chōḷa records, which are four in number, two belong apparently to the time of Kulōttuṅga-Chōḷa III. and two to the time of Tribhuvanachakravartin Rājarājadēva in whose time the *Vimāna* was built. Consequently, it has to be supposed that the temple of Rājēndrachōḷīśvaramudaiya-Mahādēva (the modern Chōḷīśvara) at Poṉ-Amarāvati came into existence in the time of Rājarāja II. who preceded Kulōttuṅga-Chōḷa III., and was perhaps so named in memory of Kulōttuṅga-Chōḷa I. who in his early years was known as Rājēndra-Chōḷa II. It may be noted that in the 18th year of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva a *matha* known as Nilamai-Aḻagiyāṉ-*tirumadam* was constructed within the temple of Rājēndrachōḷīśvaramudaiya-Mahādēva, by Koduṅguṉṟamudaiyāṉ Aḻagiyadēvaṉ alias Nishadarājaṉ (No. 5 of 1909). This *matha* must evidently have been named after Nilaimaiy-Aḻagiyāṉ who in No. 13 of 1909 is stated to have built the verandah round the central shrine in the same temple. Further, it may be observed that the shrine of the goddess Tirukkāmakkōṭṭamudaiya-Nāchchiyār in this temple received presents from a certain Koṇduṅguṉṟamudaiyāṉ Kēraḷaṉ alias Nishadarājaṉ in the 23rd year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva which corresponds to A.D. 1213 (No. 10 of 1909).

The temple at Poṉ-Amarāvati probably built during the time of Rājarāja II.

52. Rājēndra-Chōḷa III. is the last of the Chōḷa kings whose dates have been calculated by Professor Kielhorn. He succeeded to the throne in A.D. 1246 and was a contemporary of the Hoysaḷa king Vīra-Sōmēśvara who was his uncle (Professor Kielhorn's *Southern List*, No. 865). It was during the reign of this king and that of his predecessor that the Pāṇḍyas became aggressive and extended their sway over the whole of the Chōḷa empire. Consequently, the Chōḷa kingdom may be supposed to have come to an end with Rājēndra-Chōḷa III. Professor Kielhorn has, however, calculated the accession of a later Chōḷa king named Tribhuvanavīrachōḷadēva and fixed it in A.D. 1332 when the power of even the Pāṇḍyas was declining, the Muhammadans had already occupied the Madura country and petty chieftains such as *Veṉṟumaṇkoṇda* Śambuvarāyaṉ and others were rising into

Rājēndra-Chōḷa III.

importance apparently as independent rulers. Of Tribhuvanachakravartin Rājēndra-Chōḷadēva, who like Tribhuvanachakravartin Rājarājadēva III. is not distinguished either by a historical introduction or by characteristic *birudas*, we have about 25 records registered in Appendices B and C. It is internal evidence alone that has to determine the identity of this king with Rājēndra-Chōḷa III. Some of the details which are likely to clear up this identity or are otherwise important, in the above-mentioned records, have been noted below :—

(1) No. 185 of 1908 belongs to the 4th year of Rājēndra-Chōḷadēva and records a gift by a servant of the temple. The king is said to have 'raised the family of Manu (*Manukula*) (*from its low position*) and to have worn the hereditary crown.' This qualifiying clause perhaps implies that an attempt was made by Rājēndra-Chōḷa (III) to consolidate the Chōḷa kingdom which was already on its decline. In this connection might be mentioned his boast of having taken the heads of two Pāṇḍya kings recorded in a Tripurāntakam epigraph (No. 201 of 1905) and his having 'drowned the power of the Kali-age in the ocean' mentioned in one of his Śrīraṅgam inscriptions (Professor Kielhorn's *Southern List*, No. 864).

(2) No. 186 from Kōvilūr registers a gift to a certain Āṇḍār Prasannadēvar who executed the repairs to the temple in the 10th year of the king's reign and records other gifts for offerings to the shrines of the Śaiva saints Piḷḷaiyār-Nāyaṉār (i.e. Tirujñānaśambandar), Tirunāvukkaraśu-Nāyaṉār (i.e. Appar), and some other saint whose name is not clear on the stone. Among the boundaries of the land presented to Prasannadēvar, is mentioned the field of a certain Vikkiramaśōḷa Mūvēndavēḷāṉ of Rājēndraśōḷapuram and reference is made to the revenue survey in the 38th year. Perhaps, this survey is the same as the one mentioned in No. 216 of 1908, dated in the 28th year of the same king and stated to have been conducted in the 38th year of Periyadēvar, Tribhuvanavīradēva. As remarked already, *Periyadēvar* means an *elder* — perhaps the father—and Tribhuvanavīradēva is known to be another name of Kulōttuṅga-Chōḷa III. The survey in the 38th year of Kulōttuṅga-Chōḷa III. indicates the still prosperous condition of the Chōḷa empire about the end of that king's reign. No. 191 of 1908 from Kōvilūr is not dated in the reign of any particular king but refers to the survey of the 38th year which is perhaps identical with that mentioned above. It also refers to the 50th year of Kulōttuṅga-Chōḷadēva 'who abolished tolls' and to the 18th year of Rājarājadēva. It may be noted, however, that in two inscriptions of Vikrama-Chōḷa copied in 1907 (Nos. 272 and 275) reference is made to a revenue settlement and survey in the 38th year of Kulōttuṅga-Chōḷa I. As the Kōvilūr record which is not dated, quotes the 50th year of Kulōttuṅga and the 18th year of Rājarāja, it is doubtful if the survey of the 38th year, mentioned therein, refers to that of the time of Kulōttuṅga-Chōḷa III. But the survey in the 38th year of Periyadēvar Tribhuvanavīradēva mentioned in No. 216 of 1908 must be distinct from that of the 38th year of Kulōttuṅga I ; for, the name Tribhuvanavīradēva is not known to have been ever applied to Kulōttuṅga-Chōḷa I. The title *periyadēvar* of Kulōttuṅga-Chōḷa III. which occurs in this inscription, as in the one of Rājarāja III. already referred to, denotes that Rājēndra-Chōḷa III. and Rājarāja III. stood in the same relation to Kulōttuṅga-Chōḷa III. Perhaps, they were both sons of Kulōttuṅga III.

(3) In the fourth year of Rājēndra-Chōḷadēva (No. 187 of 1908), the temple dancing girls entered into an arrangement among themselves as regards the burning of a lamp in front of the goddess, Bhuvanāpati-Nāchchiyār, who was installed on the western side of the temple of Tiruvuśāttānam-Uḍaiyār at Kōvilūr by Kaḷarikkuḍaiyāṉ Poṉṉambalakkūttaṉ alias Irumuḍiśōḷa-Pallavaraiyaṉ ; No. 189 of 1908 refers to the same shrine and registers a gift of 3,000 *kāśu* for offerings, by the builder. Another reference to this shrine is perhaps contained in No. 188 of 1908 ; but here, the builder seems to be a certain Chēdiyarāyaṉ and the shrine to be Bhuvanādhipati-Nāchchiyār. It is doubtful if the two shrines could be identical ; also it is equally difficult to understand how there could be two different goddesses of almost the same name in one temple.

(4) Nos. 202 and 205 of 1908 are orders issued by Paiyūḷāṉ Periyāṉ Aḷagiya-Perumāḷ alias Śōḷagaṅgaṉ who must have been one of the executive officers of the king, in his 11th year. Pallavarāyaṉ alias Rājagambhīraśōḷa-Pallavaraiyaṉ was another such officer (No. 209 of 1908). Still another officer was Paiyūḷāṉ Pallavarāyaṉ

Vānarāya alias Sōliyavaraiyar by whose order a gift was made in the 12th year of the king's reign, to the shrine of Pallavanmādēvīśuramudaiya-Nāyanār. This shrine is perhaps identical with Pallavanīśvaramudaiya-Nāyanār which in the 8th year of Tribhuvanachakravartin Rājarājādēva (*i.e.* Rājarāja III.) appears to have been founded by the same individual in the temple at Kōvilūr. No. 211 mentions a gift to a *matha* built by him and called Vānarāya-*matha*.

(5) No. 204 is of some interest as it registers an order of the prince to (his officer) Kurukkai-Udaiyān, through the citizens of Mummudiśōlapuram, and sanctions the levying of a small fee in kind, on each bullock load of paddy or rice which was carried by the road called *Jananāthan-pādai*. The assembly of Śuttavalli-chaturvēdimangalam already referred to in connection with Rājarāja III. also made a gift of land to the temple at Kōvilūr for offerings.

53. Before closing the section on the Chōlas a few remarks on the Śaiva *mathas*, to which frequent references have been made in the inscriptions copied this year, will not be out of place. The revival of the Śaiva religion and the consequent disappearance of the Jaina and Buddhist influence in Southern India, is known to have commenced about the beginning of the 7th century A.D. when, the famous Śaiva saints Appar, Tirujñānaśambandar and Siruttonda-Nāyanār, flourished. How these saints advanced the cause of Śaivism, by miracles or by other means, is learnt from the stories related in the *Periyapurānam*. That they must have been very great men, even so great as to be deified by the people, is evident from the fact of their images being set up and worshipped in almost every Śiva temple of the south. Tamil records are not wanting in which provision is made for the recital of the *Tiruppadiyam*, *Tirumurai* or the *Dēvāram* hymns composed by two of the abovementioned saints in praise of the Saiva shrines visited by them. An equally great saint and poet was Māṇikkavāśagar also called Tiruvādavūr-Nāyanār whose famous work *Tiruvāśagam* has been edited by the Rev. G. U. Pope. The time during which Māṇikkavāśagar flourished was about the middle of the 9th century A.D. We do not know of any epigraphic evidence earlier than the records of Rājarāja I. where, the recital of the sacred Śaiva hymns of the *Dēvāram* are referred to for the first time as being instituted by him (*South-Ind. Inscrs.* Vol. II., p. 252, No. 65). Rājēndra-Chōla I. appears to have supported the cause of Śaivism by going a step further than his father and setting up the images of some of the famous Śaiva saints in the temple of Rājarājēśvara at Tañjavūr (*Ibid.* p. 166, Nos. 40 and 41). A *matha* or a rest-house under the name Tiruvāgīśam-Rājēndra-śōlan which was built in his time has been referred to in No. 467 of 1908 at Uyyakkondān-Tirumalai. Śaivism thus appears to have gradually grown stronger and stronger under the patronage of the Chōla kings so that in the beginning of the 13th century we notice a number of *mathas* presided over by Śaiva *samyāsins*, spreading their influence over a pretty large portion of the Tamil country. All this must have been in spite of the teachings of the great Advaita philosopher Śaṁkarāchārya whose doctrines are well known. The philosophical expositions of the Advaita teacher do not exclude the methods of pious devotion to be practised in the first stages of spiritual development, but insist on strict adherence to the paths of *karma* as laid down in the Śāstras. The Śaiva creed, on the other hand, does not appear to have paid much attention to Śāstric *karma* but, taking unsullied devotion to Śiva as its basis, it received into its fold all classes of people without any distinction of caste. This catholicity of the Śaiva faith rendered it not very popular with the orthodox Brāhmaṇas but the non-Brāhman classes eagerly took to it and at the beginning of the 13th century, as stated already, it was apparently very influential with its centres in many places of which the records copied in 1908–1909 disclose two, *viz.*, one at Tiruchchattimurram and another at Sembaikkudi. The *mathas* of the Śaiva *samyāsins* called Śivayōgins (No. 177 of 1908) or Māhēsvaras (No. 164 of 1908) were mostly named after the famous Brāhman Śaiva saint Tirujñānaśambandar and the non-Brāhman

Revival of Śaivism in Southern India.

Rājarāja I., its supporter.

A Śaiva rest-house or *matha* in the time of Rājēndra-Chōla I.

Śaṁkarāchārya and Śaivism.

Śaiva centres at Tiruchchattimurram and Sembaikkudi.

saint Tirunāvukkaraśar. Of the mathas with the latter name, the records copied this year mention one at Tiruvīlimilalai in the Tanjore district (No. 402 of 1908) and another at Tiruppalātturai in the Trichinopoly district (No. 583 of 1908). In this last-mentioned place there was another Śaiva matha called Kākku-Nāyakaṉ-maḍam. The lineage of the *Mudaliyārs* of Tiruchchattimuṟṟam appears to have been more famous than that of Śembaikkudi. (Tiruchchattimuṟṟam or Tiruchchattimuttam (as it is now called) is a village in the Tanjore district and contains an old Śiva temple (Sewell's *Lists of Antiquities*, Vol. I, p. 280). No. 392 of 1908 refers to the Tirujñānaśambandaṉ-maḍam of the Tiruchchattimuṟṟattu-*Mudaliyārs* situated to the east of the temple of Tiruchchattimuṟṟamuḍaiya-Nāyaṉār at Rājarājapuram.) As the temple at Rājarājapuram is called Tiruchchattimuṟṟamuḍaiya-Nāyaṉār, we have perhaps to infer that the modern Tiruchchattimuttam was in (*i.e.* a hamlet of) Rājarājapuram. From two records at Tiruvāṉaikkāval (Nos. 486 and 487) we learn that Tiruchchattimuṟṟam was at Kīḻ-Paḻaiyāṟu *alias* Rājarājapuram; and Kīḻ-Paḻaiyāṟu is perhaps different from Paḻaiyāṟu which has been noticed already in connection with the Chōḻa king Rājēndra-Chōḻa I. as containing one of his palaces. Consequently, Kīḻ-Paḻaiyāṟu and Tiruchchattimuṟṟam, appear to have been hamlets of one and the same village Rājarājapuram. To the Tirujñānaśambandaṉ-maḍam of this village belonged the so-called Tiruchchattimuṟṟattu-*Mudaliyārs* of whom Jñānaśiva who constructed the Aḻagiya-Tiruchchiṟṟambalamuḍaiyâr-maḍam at Tiruvīḻimiḻalai, was one (No. 392 of 1908). Paripūrṇaśiva who presided over the Kūttāḍum-Nāyaṉār-maḍam at Kōvilūr (No. 218 of 1908) was still another. No. 220 of 1908 reveals the name of a third Śaiva teacher Īśānaśivāchārya who belonged to the same lineage (*santāna*). The Tiruttoṇḍattogai-tirumaḍam at Tirupputūr in the Madura district (Nos. 104 and 116 of 1908) must have been so called after the Tiruttoṇḍars, *viz.*, the sixty-three Śaiva devotees. The Tirujñānaśambandaṉ-tirumaḍam on the eastern side of the temple at Tirupputūr was presided over by a teacher Śrīkaṇṭhaśiva who was connected with the *Mudaliyārs* of Āchāramaḻagiyāṉ-tirumaḍam at Tiruvārūr (No. 129 of 1908). Of special interest are the records on the walls of the Śaṁkarāchāryasvāmi-*matha* at Tiruvāṉaikkāval (Nos. 486 and 487) copied at the request of the Brāhmaṇ prefect Śaṁkārachāryasvāmin of Kumbakōṇam to whom it belongs. These are not dated; but refer to the reign of a certain Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ. Nos. 74, 151 and 152 of 1908 also belong to the reign of the same king and are dated in his 2nd and 15th years. *Tribhuvanachakravartin* and *Kōṉēriṉmaikoṇḍāṉ* were titles assumed by many Chōḻa and Pāṇḍya kings Consequently, it is difficult to decide who this Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ was. No. 74 appears to give him the alternative name Kōdandarāmaṉ. Nos. 151 and 152 record gifts to the Vīrarājēndra-Chōḻīśvara temple at Māṉūr *alias* Vīrarājēndrachōḻanallūr. A certain Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Vīrarājēndradēva was a comtemporary of Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva (Nos. 309, 310 and 314 of 1908). The records at Tiruvāṉaikkāval mention the 16th year of Śuṅgandavirtta-Kulōttuṅga-Chōḻadēva (*i.e.* Kulōttuṅga-Chōḻa I). Hence, it must be concluded that Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ mentioned in the Tiruvāṉaikkāval inscriptions was either a Chōḻa or a Pāṇḍya king who reigned subsequent to the time of Kulōttuṅga-Chōḻa I. Whoever this Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ may be, the records on the walls of the Saṁkarāchāryasvāmi-*matha* at Tiruvāṉaikkāval refer to a certain Nārpatteṉṉāyiravaṉ-maḍam built by Āvūruḍaiyāṉ-Sōḻakōṉ on the northern side of the temple at Tiruvāṉaikkāval. There can be no doubt that this building is identical with the Saṁkarāchāryaśvāmi-*matha* on which the inscriptions are engraved. The grant of the village of Karumīṅguṟai *alias* Parakēsarimaṅgalam (a hamlet) of Uttamaśīli-chaturvēdimaṅgalam, made in the 22nd year of Tribhuvanachakravartin Rājarājadēva, to this Nārpatteṉṉayiravaṉ-maḍam at Tiruvāṉaikkāval

Kīḻ-Paḻaiyāṟu, Rājarājapuram and Tiruchchattimuṟṟam.

Mudaliyārs of Āchāramaḻagiyāṉ-tirumaḍam at Tiruvārūr.

The Śaṁkarāchāryasvāmi-*matha* at Tiruvāṉaikkāval.

Built in the time of Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ, under the name Nārpatteṉṉāyiravaṉ-maḍam.

(Nos. 585 and 586 of Appendix B), makes it clear that the latter, was also called Tirujñānaśambandan-madam and was a branch of the *matha* at Rājarājapuram belonging to the Tiruchchattimurrattu-*Mudaliyārs*. Nos. 486 and 487 state that the priests presiding over the *matha* at Tiruvāṇaikkāval were the direct disciples of Namaśśivāyadēvar of the lineage of the Tiruchchattimurrattu-*Mudaliyārs*. Thus it becomes apparent that the present *matha* of Śaṁkarāchāryasvāmin at Tiruvānaikkāval belonged originally to the Saiva *matha* at Tiruchchattimurram and was presided over by the teachers of the lineage of the *Mudaliyārs* of that place, How and when the Brāhmans took possession of it, is not clear. An inscription at Tiruppalātturai refers to a Śavia *matha* called Āndār-Embirān-madam at Tiruvāṇaikkāval. No traces of it appear to exist in the village now. The non-Brāhman Śaiva *matha* at Tiruvāduturai in the Tanjore district is said to have been founded by Namaśśivāyamūrti and the one at Dharmapuram in the Māyavaram tāluka of the same district, by a certain Jñānaśambanda Dēśikar about 300 years ago. Perhaps Namaśśivāyamūrti, the founder of the first is the same as Namaśśivāyadēvar of the Tiruvāṇaikkāval records and Tirujñānaśambanda Dēśikar of the second was called after the famous Śaiva saint of that name. At Madura, there exists still a big *matha* named after Tirujñānaśambanda where, an image of the latter is regularly worshipped.

Also called Tirujñānaśambandan-madam.

Presided over by teachers of the lineage of Tiruchchattimurrattu-*Mudaliyārs*.

Eastern Chalukyas.

54. No stone records of this family were copied during the year under review. The copper-plate inscriptions included in Appendix A supply much interesting information which supplements the history of the Eastern Chalukya kings already recorded in the previous reports on epigraphy and in Dr. Fleet's article—' Chronology of the Eastern Chalukya kings' (*Ind. Ant.* Vol. XX). No. 5 of Appendix A is one of the three copper plates received from the Collector of Kistna in the year 1902 with a note drawn up by Mr. J. Ramayya Pantulu, B.A., B.L., Deputy Collector. No. 8 of Appendix A has been lying in this office for some years past without being identified. It is probably the same as No. 84 in Mr. Sewell's *Lists of Antiquities*, Vol. II, p. 13, and may be designated 'the Masulipatam plates of Amma II'. Mr. Kanchana Nagabhushana-Naidu of Ponangy in the Kistna district was kind enough to forward for examination No. 3 of Appendix A, at the instance of Mr. Rajabahadur Mudaliyar, B.A., Tahsildar of Gudivāda. Nos. 10 to 16 were collected by Mr. G. V. Appa Rao Pantulu, B.A., of the Vizianagram Estate when he was the Estate Epigraphist under the distinguished patronage of the late Mahārāja. These last are the most interesting of the copper-plate records registered in Appendix A. They were personally handed over to me by Mr. Appa Rao for examination and for inclusion in the *Report* for 1908–09. With the originals of these he also kindly forwarded to me his own notes on them including the description of the plates and the seal, the circumstances under which they were discovered and their contents. I am much indebted to these and to the note of Mr. Ramayya Pantulu in what I propose to say in the sequel about the Eastern Chalukyas.

The copper-plates recorded in Appendix A.

55. Four of Mr. Appa Rao's collection were discovered at Muñjeru near Bhōgāpuram in the Bimlipatam taluka of the Vizagapatam district. "They were dug up by a ryot of Muñjeru in a patch of land adjoining his house and were found secured in a pot, held together by a ring which crumbled at the touch" when taken out. All of them bear seals fixed on uncut rings which hold together the several copper sheets that form the inscription. Two of the seals belonging to Nos. 10 and 11 of Appendix A bear in old Telugu characters the legends *śrī-Anivārita* and *śrī-Anivāritambu*. In the first, the legend is written above a floral device and over it is a well-formed boar in a running posture facing the proper left. Above the boar is what looks like an abnormal device of a crescent. The legend, the floral device and the crescent are all cut in relief within a circular margin which is decorated with closely cut lines as those on the border of the modern rupee. In the other (No. 11) the boar is less prominent being located at the top of the legend just above the letter *śrī* and touching with its snout the right side of the

crescent. The legend and the floral device below the boar are bigger and more in evidence. Both the plates are written in the Sanskrit language and in old Telugu characters—the execution in one of them being very careless - and belong to the time of the early Chaliki or Chalukya king Kōkilivarma-Mahārāya or Kakkuli-Mahārāja, who was the grandson of Mangivarman or Ma[ñ]givarma-Mahārāja and the son of Vināyādityavarman or Vinayādityavarma-Mahārāja. The introductory portions of the two records, mostly agree with one another and partly with those of the Eastern Chalukya kings Vishnuvardhana I. (*Ind. Ant.*, Vol. XX, pp. 15 ff.), Jayasimha I. (*Ibid.* Vol. XIII, p. 137 f.), Vishnuvardhana II. (*Ibid.* Vol. VII, p. 191 f.) and Mangiyuvarāja (*Ibid.* Vol. XX, pp. 101 ff. and *Ep. Ind*, Vol. VIII, pp. 236 f). In one of them Kokilivarma receives the characteristic Eastern Chalukya epithet *Sarvalōkāśraya*. The attribute *Anivārita-śakti-traya-sampanna* given to Kōkili in No. 10 of Appendix A., suggests by its first component, the origin of the biruda *Anivārita* which is engraved on the seals of the two plates. The language in both is so full of mistakes that the text appears to have been drawn up and engraved by an illiterate man.

Two Muñjeru plates of Kōkilivarma-Mahārāja Anivārita.

The contents of the two grants.

The grant in the first case, was that of the village called Boddēri or Bottēri in Bhōgipura-vishaya situated in Madhyama-Kalinga, to a Brāhmana resident of Muñjeru on the day of a lunar eclipse. It was made by the king from his residence (*vasaka*) at Elamañchi the modern Yellamanchili in the Sarvasiddhi tāluka of the Vizagapatam district. In the second case the gift recorded was that of the village of Vettuvāda in the same Bhōgapura-vishaya to a certain A[śva]śarman, also a resident of Muñjeru, on the occasion of lunar eclipse. The donee in his turn is stated to have distributed the village Vittuvāda among the one hundred Brāhmanas living in Munjeru. Thus, in either case, the villages granted were situated in the district of Bhōgipura or Bhōgapura-vishaya, evidently named after the modern Bhōgāpuram in the Bimlipatam taluk of the Vizagapatam district. Madhyama-Kalinga mentioned in one of the records is undoubtedly the Modocalingæ of Magasthenes (*Ind Ant.* Vol. VI, p. 338). It may be noted that on the exposed side of the first plate in No. 10 a short line in almost the same cold characters as those of the inscription appears to record in the Telugu language that the grant (*śāsana*) was engraved by a certain Būrama.

56. The two other records from the find at Muñjeru belong to the reign of two kings who bore the title Vijayasiddhi and consist each of three plates strung together on uncut rings. To the top of these rings are attached seals which bear in relief on a countersunk surface, the legend *śrī-Vijayasiddhi* in old Telugu characters, a flower device below, similar to the one on No. 10 of Appendix A already described, and an abnormal crescent above, enclosing within it the representation of a sun. The seal of No. 12 is partly broken on the right side, while that of No. 13 is worn and does not clearly show the legend and the emblems. From these two copper-plates also, we get some new information about the Eastern Chalukya kings. No. 12 registers the grant of the village of Konduka-Vilangavāda in Bhōgapura-vishaya, apparently also situated in the Ka[li]nga country, to 103 Brahmanas of Muñjeru on the occasion of a lunar eclipse and the building of a Śiva temple. The donor was the glorious Mangi-Yuvaraja, son of Kokkuli Vikramaditya-Bhattaraka and grandson of Mangi-Yuvaraja of the Chalukya family. The other record with the *Vijayasiddhi*—seal registers the grant of the village Muñjeru itself, to the residents of Dēpūdi on the occasion of the *āturakāla* of Vikramāditya-Mahārāja, by Kokuli Vikramāditya-bhattaraka, son of Mangi-Yuvarāja and grandson of Vishnuvardhana-Mahārāja. Vikramāditya-Mahārāja on whose account the gift was made could be no other than Kokuli himself. From the dictionaries we learn teat *āturakāla* means the 'moment when one is afflicted (and feels *very anxious* about his existence).' Consequently, we might presume that king Kokuli Vikramāditya-bhattaraka being dangerously ill—perhaps on his death bed—bestowed the village of

Record from Muñjeru of Mangi-Yuvarāja II. Vijayasiddhi.

Another of Kokkuli Vikramaditya-Bhattāraka Vijayasiddhi.

Unlike these latter, which give only three generations, the Ponangy plates begin with

His Ponangy copper-plates.

Kubja-Vishṇuvardhana and continue the list of Chalukya kings until the time of Vijayāditya III., and mention also their periods of rule. Vijayāditya II. called Chalukya-Arjuna is described as having fought 108 battles and to have founded as many temples called Narēndrēśvara, in order to get rid of the sin which he must necessarily have incurred by killing men on these 108 battle-fields. He ruled for 41 years (other records give him 44 years) and was succeeded by his son Kali-Viṭṭarasa (i.e., Kali-Vishṇuvardhana V) who ruled for 20 months (other records give 18 months).

Sīlmahādēvī of the Rāshṭrakūṭa family, the mother of Guṇaka.

The long prose passage that comes after the mention of Vijayāditya III. reveals the name of Śīlamahādēvī of the Rāshṭrakūṭa family who was the queen of Kali-Viṭṭara[sa] and the mother of Vijayāditya III.

.Guṇaka-Vijayāditya III. bore the surnames Manujaprākāra, Raṇaraṅga. Śūdraka, Vikramadhavaḷa, Parachakrarāma, Nripatimārtaṇḍa and Birudaṅka-Bhīma. Of these Parachakrarāma is mentioned in the Maliyapūṇḍi plates. This king Vijayāditya (III) Arasaṅkakēsarin is stated to have given to the 105 Brāhmaṇas of

Contents of the Ponangy plates.

Poḍegu (or Poḍeṅgu) well versed in all sciences, the village of Kodamupporru (together with Poḍegu) on the occasion of the winter-solstice. At the end of the inscription, which is left unfinished by a few lines and after the imprecatory verses, is mentioned the name of Pāṇḍara[ṅ]ga, son of *Kaḍeyarāja* who fought by the side of Parachakra[rāma] (i.e. Vijayāditya III.) on the battle-field and gave up his life for his master. This *Kaḍeyarāja*, whose proper name is not revealed to us, must have 'given up his life for his master' (Vijayāditya III.) in the latter's campaign against Maṅgi, Saṅkila or Krishṇarāja referred to in the Maliyapūṇḍi plates and the Nellore stone records.

59. The next Eastern Chalukya copper-plate that must be noticed is one of Mr. Appa Rao's collection (No. 14 of Appendix A). It consists of four plates of which the first and last are not written on the outer sides. These were unearthed by a ryot of Kasiṁkōṭa in the Anakappalle tāluka while he was ploughing in his fields. The ring with seal which must have held the plates together was not sent to me. Mr. Appa Rao says in his notes 'the ring is 5" diameter and the seal (which is fixed on it) is circular measuring 2¾" in diameter. The latter bears in high relief on a countersunk surface the usual legend *Tribhuvanāṁkuśa*, the boar, the sun, the moon, the elephant goad and the floral device. The bottom of the seal is of an ornamental design." The inscription on the plates belongs to the time of Chālukya-Bhīma I. It is unfinished. The first two plates and the first 6 lines

Chālukya-Bhīma I.

on side *III a* are properly engraved while the rest of the record up to the end of the inner face of plate IV, which contains the name of the village granted and its boundaries, is written in a different hand with less care and precision. The genealogy of the Eastern Chalukyas disclosed by the record is almost the same as that given in other copper-plates with slight differences in the period of rule ascribed to certain kings. At the end of the list we are introduced to Chālukya-Bhima I. for whom the surname Vishṇuvardhana, hitherto unkown, is also given. Dr. Fleet does not mention any published copper-plates of this king in his Chronology of the Eastern Chalukya kings. The only record of his time which has been edited, is that of his Bezvāda plates (*Epigraphia Indica*, Vol. V. p. 127). From the new plates of Mr. Appa Rao's collection we gather that in his reign there was perfect peace all over the country and that perhaps to secure this end he conquered on a battle field the combined forces of his enemies (*dāyāda*). He is also stated to have crushed the army of Krishṇarāja who has been already mentioned and identified with Krishṇa II. by Dr. Fleet (*Ind. Ant.* Vol. XX. p. 103). The grant portion refers to Elamañchi-Kaliṅgadēśa and to Dēvarāshṭra-vishaya (or Dēvaraṭṭa-vishaya), the latter of which is mentioned in the Allahabad pillar inscription of Samudragupta (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 13). After this the writing gets fainter and

Elamañchi-Kaliṅgadēśa and Dēvarāshṭra-vishaya.

the execution careless. I am, therefore, unable to give the name of the village granted, with any degree of certainty.

Muñjeru on Brāhmaṇas in order that he might acquire merit in after-life. This practice of making grants of land, gold, cows, cloths, etc., at the last moment of one's existence (*āturakāla*) is observed even to this day by every Hindu.

The genealogy presented by the two records gives four names in the Eastern Chalukya genealogy, viz. (1) Vishṇuvardhana, (2) his son Maṅgi-Yuvarāja I., (3) his son Kokkuli or Kokuli Vikramāditya-Bhaṭṭāraka and (4) his son Maṅgi-Yuvarāja II. Nos. (3) and (4) apparently, had the same title Vijayasiddhi as is evident from the legends on their seals and had almost the same eulogistic attributes Vishṇuvardhana (II) and Maṅgi-Yuvarāja (I) we already know. That Kokkili (Kokkuli or Kokuli) the (*dvaimātura*) son of Maṅgi-Yuvarāja I. had also the name Vikramāditya-Bhaṭṭāraka and that the latter had a son named Maṅgi-Yuvarāja II. are facts new to Eastern Chalukya history.

Kokulivarma-Mahārāja and Kokkili-Vikramāditya-Bhaṭṭaraka.

57. With this information before us it is extremely doubtful if we could identify Kokkili Vikramāditya-Bhaṭṭaraka whose title was *Vijayasiddhi*, with the Kōkilivarma-Mahārāja already mentioned, on whose seal the biruda *Śrī Anivārita* or *Śrī-Anivāritambu* is impressed. The father of the former was Maṅgi-Yuvarāja (I) and his grand father, Vishṇuvardhana (II); while, the latter was the son of Vinayādityavarman and the grandson of Maṅgivarman. The writing on all the four plates is fresh and differs from the more regularly shaped characters on their seals. The endorsement on one of the plates with the *Anivārita*-seal has been already noted as being written in characters of a somewhat later date. It is not unnatural that all these four plates must have been found together at Muñjeru; for the latter village had much to do with the grants, in each case. The seals are in proper order and the rings are uncut. Besides, the circumstances under which the plates were discovered leave no room for suspicion. These facts make it certain that the inscriptions are genuine records of the time to which they refer, though the slip-shod manner in which the writing is executed in two of them, may go to prove the contrary. As again the biruda *Anivārita* is applied in the spurious Hyderabad plates to the Western Chalukya king Vikramāditya I., it is not impossible to suppose that Kōkilivarma-Mahārāja of Nos. 10 and 11 of Appendix A borrowed the *biruda* from that king, since both the branches of the Eastern and the Western Chalukyas are known to have come from the same common stock. The capital Elamañchi mentioned at the beginning of No. 10 of Appendix A confirms the antiquity of the place which has been already suggested from a number of copper-coins of the early Eastern Chalukya king Vishṇuvardhana Vishamasiddhi discovered there in 1895 (Vizagapatam *Gazetteer* Vol. I, p. 315). Vijayasiddhi has been known to be a title borne by Maṅgi-Yuvarāja I. and his grandson Vijayāditya-Bhaṭṭāraka I. From the new plates discovered at Muñjeru we learn that Kokkili Vikramāditya-Bhaṭṭāraka and his son Maṅgi-Yuvarāja II. also bore the same title.

Guṇaka-Vijayāditya III.

58. The Ponangy plates (No. 3 of Appendix A) belong to the time of [Guṇaka Vijayāditya III who ruled for 44 years, from A.D. 844 to 888. The only record of his time which has been edited so far is his [Masulipatam?] plates (*Ep. Ind.* Vol. V, p. 122), noticed by Dr. Fleet on p. 103 of *Ind. Ant.* Vol. XX. From this as well as from the records of later Eastern Chalukya kings much has been known of Guṇaka, already. The Maliyapūṇḍi grant of Amma II. (*Ep. Ind.* Vol. IX, p. 47 ff) refers to some of Guṇaka's conquests and records a gift to a Jaina temple built by Durgarāja, a descendant of Pāṇḍaraṅga, who was an officer of Guṇaka-Vijayāditya III. The stone inscriptions found in the Nellore district (*Nellore inscriptions*, p 966 ff) also mention Guṇaka and his officer Pāṇḍaraṅga.

The Ponangy plates are five in number of which the two exposed sides are blank. They are held together by a ring on which the bottom of seal (now lost) is fixed and bear an inscription written in characters similar to those of his Masulipatam plates mentioned above. One peculiarity which is, however, to be noted is that in the Ponangy plates the top strokes of letters are formed by double dots instead of a horizontal line connecting them as in the Masulipatam plates. Elamañchi-Kaliṅgadēśa is perhaps to be interpreted as 'the Kaliṅga-country of

which Elamañchi (the modern Yellamañchili) was the chief town. We have already seen that Elamañchi was the capital of Anivārita Kōkilivarma-Mahārāja. A noteworthy point in these plates is the invocatory verse which, as noticed by Mr. Appa Rao, is identical with the last verse (*bharata-vākya*) of Bhavabhūti's *Mālatīmādhava* and proves that the poet must have lived before the time of Chālukya-Bhīma I.

Bhavabhūti quoted.

60. The Masulipatam grant of Amma II. Vijayāditya (A. D. 945 to 970) (No. 8 of Appendix A) consists of five copper-plates (with raised rims) of which the two exposed sides are blank. They are strung on a massive ring whose ends are soldered into the bottom of a circular seal which bears in high relief on a counter-sunk surface the legend *Srī-Tribhuvanā[ṁku]śa*, the standing boar, the elephant goad, two fly-whisks, the sun, the crescent and the lotus flower.

Amma II. Vijayāditya.

The writing on the plates is much worn and where it is clear, the rust has so firmly settled down in the depths of letters that even the process of allowing the plate to boil in a thick solution of tamarind and salt, has not effectively removed it. Many inscriptions of this king are known. Dr. Fleet refers to six of them (*Ind. Ant.* Vol. XX, p. 271). His Maliyapūṇḍi and Vandram grants have been edited by Professor Hultzsch in Volume IX of the *Epigraphia Indica*. The importance of the Masulipatam grant consists in its being a gift to two Jaina temples at Vijayavāṭikā, *i.e.*, the modern Bezvāḍa. Amma II Vijayāditya has been already known to be a patron of Jaina religion from his Kalachumburru and Maliyapūṇḍi grants (*Ep. Ind.* Vol. VII, pp. 177 to 192 and Vol. IX, pp. 47 to 56). The former of these even mentions a Jaina courtesan of the king. Like his other records the Masulipatam inscription begins with the Eastern Chalukya genealogy. In the introductory portion the surname Kollabhigaṇḍa of Vijayāditya IV is given as Kaliyattigaṇḍa which literally means 'the master who raised (*the burden of*) the Kali age.' Dr. Fleet who examined these plates read Kaliyartigaṇḍa (*Ind. Ant.*, Vol. XX, p. 104). The enemies of Chālukya-Bhīma II. mentioned in the Maliyapūṇḍi grant of Amma II, comprise Tātabikyana, Dhalaḍi (or Dhalaga), Munnīriva and Rājamārtaṇḍa (*Ep. Ind.* Vol. IX. p. 49). Of these, the Masulipatam plates mention Rājamārtaṇḍa and add another, named Mallapa who may perhaps be identical with Yuddhamalla II. It is further said of Chālukya-Bhīma (II), that 'he expelled the dense darkness which was the army of the Rāshṭrakūṭas.' Of the reigning king Amma II, himself no new facts worth mentioning are recorded in the inscription.

Two Jaina temples at Bezvāḍa.

61. One other copper-plate record (No. 5 of Appendix A) of the Eastern Chalukya kings remains to be noticed. It consists of five plates strung on a ring the ends of which are secured at the bottom of a circular seal. The seal bears in relief the legend *Srī-Tribhuvanaśi[ha]* in old Telugu characters and the usual symbols of the boar, the elephant goad, the sun, the crescent and the expanded lotus flower. The plates are of great interest as they refer to a prince of the Eastern Chalukya family who does not appear to have been mentioned till now in the regular line of succession. A genealogical account is given at the beginning from Kubja-Vishṇuvardhana downwards; but the period of rule of the several kings is omitted. The list is mostly correct up to Amma I. After him is mentioned Vikramaditya, by which we have perhaps to understand Vikramāditya II. Between Vikramāditya and Amma I. other records mention two kings Bēta-Vijayāditya and Tāḍapa. The reason why the first name was omitted may have evidently been on account of his short rule of 15 days. The order in the case of the other, Tāḍapa, is distinctly changed. Tāla is stated to have been the younger brother of Bhīma (*i.e.*, Chalukya-Bhīma I), and to have succeeded to the throne after Vikramāditya II, Tāla's son was Yuddhamalla (II). The sons of the latter were *Mahārājādhirāja Paramēśvara* Bādaba and his younger brother Vishṇuvardhana Tāla (II). This latter king while ruling (*svarājya-samayē*) made a grant of a village in Velanāṇḍu-vishaya to a certain Kuppanayya of the Pallavamalla family who was a grandson of Kalivarma. It is strange that the family name of Kuppanayya is connected with Pallavamalla which is the surname of Nāndivarman,

Bāḍaba and his brother Vishṇuvardhana Tāla II.

the last great Pallava sovereign of Kāñchī. The donee in the Vandram plates of Ammarāja II. (*Ep. Ind.* Vol IX., p. 132) is also a certain Kuppanayya or Kuppanāmātya who, though he did not claim any connexion with the Pallavamalla family, was nevertheless a 'devoted servant' of the king very much like the donee in the Guntūr plates of Tāla II. who "had taken pains (in the king's service) and had pleased the heart of his master." Evidently they were troublous times when Tāla II. was continuing his *svarājya* in the Velanāndu district and faithful ministers were perhaps rare. The legend *Tribhuvanasīha*, same as (*Tribhuvanasiṁha, i.e.*, the lion of the three worlds) on the seal of his grant, also shows that Tāla II. was not ruling from the Eastern Chalukya throne; for, in that case, he would have adopted the usual legend *Tribhuvanāṁkuśa* and not *Tribhuvanasīha.*

62. The collection of Mr. Appa Rao Pantulu includes two other copper-plates (Nos. 15 and 16 of Appendix A) which do not belong to the kings of the Eastern Chalukya family. The first of these consists of three long plates measuring 8¼″ by 2″ and are strung together on an oval-shaped ring which had not been cut when the plates were handed over to me. The ends of the ring are secured in a mass of copper at the top of which the royal seal seems to have been impressed. Within this impression is the representation of an advancing lion or tiger with its left fore-paw raised, its neck erect, mouth wide open and the tail swung over the back so as to end in a loop. This last feature of the lion is not as apparent as it is on the seal of the Chikkulla plates of Vikramēndravarman II., which are, as will be seen in the sequel, allied to No. 15 of Appendix A. The plates which belong to a learned family of Paṇdits at Rāmatīrtham (near Vizianagrum) are in excellent preservation and the writing on them is neat and legible.

Indravarman of the Vishṇukuṇḍin family.

The inscription belongs to the time of Indravarman called Mahārāja Indrabhaṭṭārakavarman in the Chikkulla plates, who was the father of Vikramēndravarman II. of those plates. The first two names in the line of descent of the Vishṇukuṇḍins, *viz.*, those of Mādhavavarman and Vikramēndravarman I., occur at the beginning of the inscription with the same laudatory epithets as in the Chikkulla plates, the phraseology and the arrangement, however, being sometimes different. The first of these receives the title *Mahārāja* while his son and grandson do not. The fact that Vikramēndravarman I. was the jewel of the two families of the Vishṇukuṇḍins and the Vākāṭakas (*i.e.*, that he was the son of the Vishṇukuṇḍin Mahārāja Mādhavavarman and of an unnamed Vākāṭaka princess) is omitted in these plates, the reason for the omission not being apparent. But the statement that Vikramēndra "was a jewel among the descendants of both families' might be taken to contain a reference to the two families. The Vishṇukuṇḍins were devotees of the lord of Śrī-Parvata. Professor Kielhorn identifies Śrī-Parvata with Śrīśaila in the Kurnool district. It is very doubtful if the Vishṇukuṇḍins who had relations with the Vākāṭakas of the north could have been the devotees of the temple on Srīś'ailam which is situated far to the south. The Vishṇukuṇḍins besides must have been distinctly a northern family as is proved not only by their relationship with the Vākāṭakas but a[illegible] the identification of Indrabhaṭṭāraka-varman with the Indrabhaṭṭāraka of the Gōdāvari plates of *Rājā* Prithivimūla. Though it is not unlikely that the Vishṇukuṇḍins in the time of Vikramēndravarman II. moved southward and perhaps, also had their capital at Lendulūra (*i.e.*, Dendulūru) in the Ellore tāluka of the Gōdāvarī district still their early association must have been with the Vizagapatam district where, I believe, we must look for Śrī-Parvata, the abode of their tutelar deity. Many ancient coins discovered in the Vizagapatam district bear the lion symbol (above Part I, paragraph 5), which was apparently the [illegible] of the Vishṇukuṇḍins. While the grant of Vikramēndravarman II. was dated from his victorious camp at Lendulūra, his father Indravarman issued his charter from his residence (*vāsaka*) which I tentatively read as Purani[illegible]gama. The date of the grant was the 27th year of Indravarman and the village granted was Peruvāda or Peruvāṭaka in [Pū]ki-rashṭra. I could not identify the former but might point out that Pūki-rashṭra is also mentioned in the Chīpurupalle plates of Vishṇuvardhana I. and must, accordingly, be located somewhere in that part of the Vizagapatam district where these early predecessors of the Eastern Gangas and the Eastern Chalukyas should have ruled.

Vishṇukuṇḍins related to the Vākāṭakas.

A distinctly northern family.

63. The set of five copper-plates of the time of the Eastern Gaṅga king Vajrahasta III. (No. 16 of Appendix A) are noted by Mr. Appa Rao to have been received from the Narasapatam tāluka of the Vizagapatam district. They are held together by a ring to which is attached a seal with a high recumbent bull on it. Round the bull are various symbols which Mr. Appa Rao explains as a conch, an elephant goad, a triśūla, a battle axe, a crescent, a mace, a rope and a drum.

The Eastern Ganga king Vajrahasta III.

The inscription on the plates belongs to the time of Vajrahasta III., whose descent from Guṇamahārṇava is described as in his Nadagām plates (*Ep. Ind.* Vol. IV, pp. 183 ff) and his Madras Museum plates (*Ep. Ind.* Vol. IX, pp. 94 ff). The record registers the grant of 'the well known' district of [Gau]-rasatta-vishaya, consisting of thirty-five villages,—excluding Tampava, to a certain Mānāditya Chotta. This latter chief was the grandson of Chotta Chōḍaparāja whose wife was a Vaidumba princess. Consequently, the donee was a person of high relations, probably also connected with the royal family of the Eastern Gaṅgas through the Vaidumba queen-mother Vinayamahādēvī. The grant was made from Dantipura in Śaka 967; but no corresponding cyclic year is mentioned. This record is therefore the earliest of the three grants of the time of Vajrahasta III. hitherto known, those from Nadagām and the Madras Museum being dated in Śaka 979 and 984, respectively. The present grant was written (*i.e.* composed) by the *Sandhivigrahin* Chavaṇa. Lithic records of Anantavarma-Chōḍagaṅga and Narasiṁha I. of the same family, discovered at Vizagapatam, have been noticed already.

THE SINDAS OF BASTAR.

Three branches of the Sindas.

64. In his *Dynasties of the Kanārese districts* (pp. 572 to 578), Dr. Fleet mentions three distinct branches of the Sindas, (1) the Yelburga branch, (2) the branch to which Muñja mentioned in the Tiḍgundi copper-plate charter belonged and (3) the one with which Īśvara, an official of the Pāṇḍya *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya of Nolambavāḍi, claimed connection. The members of the first two branches were descendants of the Sinda race, the supreme lords of the town Bhōgāvatī' and were 'born in the race of the king of hooded serpents'. The third in common with the first claimed connection with the family of the 'long armed Sinda' and adopted the tiger-crest. The earliest date given is that of Pulikāla, a member of the first branch, who was the contemporary of the Western Chalukya king Taila II. in Śaka-saṁvat 911 (a mistake for 912 expired)=A.D. 990-91. The traditional history of the Sindas seems to refer to the serpent king (called Dharaṇēndra in the Bhairanmaṭṭi record) (*Ep. Ind.* Vol. III., p. 231), as their mythical ancestor and to the banks of the river Sindhu (Indus) as their place of origin. From this account we may have to infer that the Sindas were, like other great families of the south such as Pallavas, Chalukyas, Rāshṭrakūṭas and others, immigrants from the northern to the southern country.

A fourth branch at Bastar.

65. At the instance of Mr. Hiralal, Extra Assistant Commissioner, Nagpur, and Dr. Sten Konow, a number of inscriptions belonging apparently to a fourth branch of the Sinda family was copied during the period under review by the Senior Sub-Assistant Mr. Venkoba Rao in the State of Bastar in Central Provinces. Of the 15 lithic records belonging to the kings of this family, eight (Nos. 231, 234, 235, 242, 243, 245, 249 and 250 of 1908) are in Telugu and seven (Nos. 251, 254–56 260–61 and 265) in Nāgarī. They range in date between Śaka-Saṁvat 945, Rudhirōdgārin = A.D. 1022–23 and Śaka-Saṁvat 1147 = A.D. 1224–25. Some of these inscriptions have been critically examined by Mr. Hiralal and the result of his studies recorded on pages 160 to 164 of *Epigraphia Indica*, Vol. IX. Almost all the inscriptions begin with an identical introduction which has been already translated by me (*ibid.* Vol. III, p. 318), and recently also by Mr. Hiralal (*ibid.* Vol. IX, p. 181). The earliest of the records (No. 249 of 1908) is a mutilated stone from Errakōṭ (now preserved at Jagdalpūr) which contains nothing more than the introduction, the date Śaka-Saṁvat 945 and a portion of the king's name . . . tibhūshana. If restored, the name may have to be read Nripatibhūshaṇa on the analogy of Rājabhūshaṇa which, as will be seen in the sequel, was

a surname of the Sinda king Sōmēśvara I. Next in chronological order come three inscriptions (Nos. 231, 234 and 243) of Jagadēkabhūshaṇa-Mahārāja [*alias* Dhārāvarsha] of which two (duplicate copies) are dated in Śaka-Saṁvat 983, Śārvarin = A.D. 1060-61 and the third in Śaka-Saṁvat 984. Nothing is known of Dhārāvarsha from these inscriptions. No. 261 of 1908, which is a record of his grandson Kannaradēva mentions Dhārāvarsha's queen Guṇḍa-Mahādēvī and gives Dhārāvarsha the surname Rājabhūshaṇa instead of Jagadēkabhūshaṇa.

Jagadēkabhūshaṇa-Mahārāja Dhārāvarsha.

His feudatory Chandrādityadēva of the Solar race and the Karikāla family.

A feudatory of his was the *Mahāmaṇḍalēśvara* Chandrādityadēva who, in the two identical inscriptions from Barsūr and Jāṅgla-Pōtēnār (now at Bhairamgarh), is stated to have belonged to the Solar race, to the Kāśyapa-*gōtra* and to the Karikāla family. Further we are informed that this chief was the 'lord of Kāvvari (*i.e.* Kāvērī)', that his crest was a lion, that he was 'the lord of Oṛayūru (Uṛaiyūr), the best of cities', that he was born of the Chōḍa race and that he was 'the chief of (the village) Ammagāma.' The first part of these titles connect him with the Chōḷas of the Cuddapah district noticed in paragraphs 5 and 6 of the *Annual Report* on Epigraphy for 1904-05. The other titles are also of much historical interest inasmuch as they mention Uṛaiyūr and Kāvērī and state that the crest of Chandrāditya was a lion. On the strength of this last statement it may be necessary now to explain the animal figured in high relief with its fore-paw raised and its mouth open, on the seal of the Puṇyakumāra plates from the Cuddapah district as a lion and not a tiger (*ibid.*). Consequently, the family of the Chōḷas of the Cuddapah district may have to be treated as being different from the Chōḷas of Tanjore whose crest was the tiger, though both appear to have has their origin in a common stock prior to the time of Karikāla. A similar crest has been already noticed in connection with Indravarman of the Vishṇukuṇḍin family. What relation the Chōḷas of Cuddapah, who had the same crest, bore to the Vishṇukuṇḍins is not known. Chandrāditya built after his own name a tank called Chandrāditya-samudra at the capital town of Bārasūru (the modern Barsūr) and on its bank constructed a temple to Śiva whom he had set up there under the name Chandrādityēśvara.

A temple and a tank at Barsūr called after Chandrāditya.

He further made a grant of land (?) to this temple in Vadda-nāḍu (*i.e.* Orissa or Vaḍḍavāḍi in the Vizagapatam district) with the permission (?) of king Dhārāvarsha. It is here difficult to explain how a Chōḍa allied, undoubtedly, to the ancient Chōḷas of the Cuddapah district, as is proved by the identical wording of the introduction, could have got to the dominions of the Sinda king Jagadēkabhūshaṇa-Mahārāja Dhārāvarsha and how he managed to have become one of his feudatory chiefs. Mr. Hiralal has noted (*Ep. Ind.* Vol. IX, p. 179, and note 1) that the Chōḷa king Kulōttuṅga I. who succeeded to the throne in A.D. 1070 'had won while yet a youth, his first laurels in battle by storming Śakkarakōṭṭam and conquering Dārāvaraśa' and has identified this Dārāvaraśa with the Sinda king Dhārāvarsha who ruled over that part of the country from his capital Bārasūru (as mentioned in Nos. 231 and 234 of 1908) or from his camp at Dattavāḍa. the modern Dantēwāra (as registered in No. 243 of 1908). He has further identified the country Śakkarakōṭṭam with the Chakrakōṭya-maṇḍala mentioned at the end of the Rājapura plates of Madhurāntakadēva (*Ep. Ind.* Vol. IX, p. 180, text line 28 f.). This identification of Śakkarakōṭṭam and Dārāvaraśa mentioned in the historical introductions of Kulōttuṅga I. (*South-Ind. Inscrs.* Vol. III., p. 132) with the Chakrakōṭya-maṇḍala and the Dhārāvarsha of the Bastar inscriptions, being granted, it may not be fanciful to suppose that Chandrāditya must have followed Kulōttuṅga I. in his campaign against Śakkarakōṭṭam and subsequently settled down in the newly conquered country as a subordinate of Dhārāvarsha. It must be noted before passing on to the next king of the Sinda family mentioned in the Bastar inscriptions, that Madhurāntakadeva of the Rājapura copper-plates, dated in Śaka-Saṁvat 987—A.D. 1065, must have been a member of the Sinda family who was ruling the

Dhārāvarsha, ruler of the Chakrakōṭya-maṇḍala, conquered by the Chōḷa king Kulōttuṅga I.

Madhurāntakadēva, ruler of the Bharamara-kōṭya-country.

Bhramarakōtya country independently of Dhārāvarsha the contemporaneous ruler of the Chakrakōtya-country. If, as Mr. Hiralal thinks, Bhramarakōtya is only an alternative name of Chakrakōtya, Madhurāntaka may be taken to be a surname of Dhārāvarsha; for, from the Bastar records under review, we do not know of any immediate successor of Dhārāvarsha who was named Madhurāntakadēva. The successor of Dhārāvarsha was his son Sōmēśvaradēva. It may, however, be pointed out that Madhurāntakadēva of the Rājapura plates may have been a usurper or a rebellious cousin whom, as will be seen in the sequel Sōmēśvara I. appears to have killed before succeeding to the throne.

Of Sōmēśvara I. we have five inscriptions. One of these (No. 255 of 1908) bears the date Śaka-Saṁvat [1]0[1]9, Īśvara corresponding to A.D. 1097–98.

Rājabhūshaṇa Mahārājādhirāja Sōmēśvara I.

Another inscription of Rājabhūshaṇa Mahārājādhirāja [Sōmē]śvaradēva (No. 254) mentions his two queens Śāsanamahādēvī and Dhāraṇamahādēvī. It is dated in the cyclic year Saumya which, if it has been read correctly, gives for Sōmēsvaradēva a much earlier date, *viz.* Śaka-Saṁvat 992 and thus brings his period of rule nearer to that of his immediate predecessor and father Dhārāvarsha. The most interesting of Sōmēśvara's inscriptions is the one from Kuruspāl (No. 256) of

His record at Kuruspāl.

1908) now preserved in the Dewan's house at Jagdalpūr. Unlike other Sinda records which give a list of *birudas*, applicable only to the king ruling at the time of the inscription, the Kuruspāl record opens with long adjectival clauses ending in the genitive plural and qualifying the word *Chakrakūṭā-dharēśvarāṇām* 'the lords of the country of Chakrakūṭā' which occurs in line 6. Among these rulers mention is first made of a certain Dhārāvarsha who was the predecessor by several generations of Dhārāvarsha, father of Sōmēsvara I. Unfortunately, the writing in this inscription is too much crammed and letters here and there are actually damaged. But for this, the record would have given us a complete history of the Sinda family of Bastar. The next name recorded appears to be that of Kandaradēva. Then, after a break, comes Nāgatidēva who is perhaps identical with Nāgāditya or Nāgatiyarasa mentioned in the Bhairanmaṭṭi grant (*Ep. Ind.* Vol. III, p. 231). This latter was a contemporary and feudatory of the Western Chalukya king Jayasiṁha II. and was ruling the Bāgaḍige country in Śaka-Saṁvat 955 = A.D. 1033–34. If Nāgati's identity with Nāgāditya is accepted Kandara of the Kuruspāl record may be identified

Early kings Dhārāvarsha, Kandara and Nāgati.

with Kammara or Kammayarasa of the Bhairanmaṭṭi grant who was the father of Pulikāla and grandfather of Nāgāditya. It does not necessarily follow from this identificatien that the Bastar Sindas were connected with the Sindas of Yelburga; for, the connexion between these latter and the Sindas of Bāgaḍage to whom Nāgāditya and Kammara belonged, has, so far, been only tentative. If the mames Nāgati and Kandara of the Kuruspāl record, correspond to Nāgāditya and Kammara of the Bhairanmaṭṭi inscription, the Sindas of Bastar may have been related closer to their Bāgaḍage representatives than to those of Yelburga. The Kuruspāl record next mentions Dhārāvarsha II., the father of Sōmēsvara I. Of the latter who was the ruling king the *Mahārājādhirāja Paramēsvara Paramabhaṭṭāraka* Sōmēsvaradēva the inscription contains a lengthy eulogy which has not yet been completely deciphered. From what I have been able to make of it, it looks as if Sōmēsvara bore the surnames Pratigaṇḍabhairava, Rājabhūshaṇa and Kumāranārāyaṇa; conquered the kings

Titles and conquests of Sōmēśvara I.

[O]ḍḍarāyā and Vīra-Chōḷa; killed a certain Madhurāntaka (perhaps identical with Madhurāntakadēva of the Rājapura copper-plates); burnt Vēgidēśa and subdued the Kōsalas. Accordingly, from this interesting inscription, it becomes evident that Sōmēśvaradēva, son of Dhārāvarsha must have been the most powerful of the Sinda kings of Chakrakōṭa. No. 242 of 1908 mentions a younger sister of [Sōmēsvara] Rājabhūshaṇa-Mahārāja, called Māsakadēvī. Of his two queens Śāsanamahādēvī and Dhāraṇamahādēvī mentioned in No. 254 of 1908, the latter appears as the donor in Nos. 260 and 261 of 1908. His mother was Guṇḍamahādēvī and his son Kanhara-

Kanharadēva.

dēva for whom the Nārāyaṇapāl inscription (No. 261 of 1908) gives the date Śaka-Śaṁvat 1033, Khara = A.D. 1111–12. From the wording of this inscription it

looks as if A.D. 1111–12 was the year in which Sōmēśvara died and Kanharadēva succeeded to the throne. Two other damaged inscriptions which are not dated (Nos. 230 and 233 of 1908) also mention a certain Kannara or Kannaradēva, who may or may not be identical with Kannaradēva, son of Rājabhūshaṇa Sōmēśvara I.

Mahārāja Narasiṅgadēva.

The Bastar inscriptions next give in chronological order the name of Jagadēkabhūshaṇa *alias* Narasiṁhyadēva-Mahārāja (No. 245 of 1908) or Mahārāja-Narasiṅghadēva (No. 251 of 1908) and supply for him the dates Śaka-Saṁvat 1140 and 1147. In No. 251 of 1908 the king's mother is called Gaṅgādēvī. Here, perhaps reference may be made to Jagadēkabhūshaṇa-Mahārāja *alias* Sōmēśvara-chakravartin for whom the date Śaka-Saṁvat 1130 is supplied by the Nāgpur Museum inscription (*Ep. Ind.* Vol. III, p. 314). Mr. Hiralal (*ibid.* Vol. IX, p. 163), on the ground that the astronomical details for Śaka 1130, as given in the Nāgpur Museum record, work out equally correctly, if not better, for the date Śaka 1030, identified Jagadēkabhūshaṇa Sōmēsvara of that record with Rājabhūshaṇa Sōmēsvara I. and accordingly corrected the date Śaka 1130 into 1030.

Nāgpur Museum record of Sōmēśvara II.

I think, however, that the Sōmēśvara of the Nāgpur record is a different king from Rājabhūshaṇa Sōmēśvara I. and must have ruled in the interval between Kannaradēva and Narasiṅghadēva. Besides, as Mr. Hiralal himself has recognised, Sōmēśvara I. was surnamed Rājabhūshaṇa while Sōmēśvara II. of the Nāgpur record, was entitled Jagadēkabhūshaṇa. Still another convincing piece of evidence lies in the mention of their respective queens. The queens of Sōmēśvara I. were Śāsanamahādēvī and Dhāraṇamahādēvī, the latter of whom is referred to more than once in the Bastar inscriptions; while, the queen of Sōmēśvara II. was Gaṅgamahādēvī who may tentatively be supposed to be identical with Gaṅgādēvī mentioned in No. 251 of 1908 as the mother of the ruling king Narasiṅghadēva. Thus, we get an unbroken line of kings who ruled over the Chakrakōṭa country, from Dhārāvarsha II. to Narasiṅghadēva, the intervening rulers being Sōmēśvara I., Kannara and Sōmēśvara II. The last Sinda king whom we may have yet to mention from the Bastar records was *Rājādhirājamahārāja* Jēsiṅghadēva (No. 265 of 1908) for whom, however, no date is given. His three queens were Kāmadēvī, Lōkamahādēvī and Sāmantadēvī.

Jēsiṅghadēva.

A fifth branch of the Sindas in the Bellary district.

Another branch of Sindas appears to have flourished in the Bellary district in and around Kurugōdu to which belonged Irmadi-Rāchamalla and his son Kalidēva referred to in paragraph 13 of the *Annual Report* on Epigraphy for 1903-04.

The Kākatīya origin of the present Bastar Chiefs.

66. Of the remaining inscriptions copied in the Bastar State, Nos. 244 and 246 to 248 of 1908 refer to kings Dikpāladēva, Dariāvadēva and Bhairamadēva of the present ruling dynasty and supply the information that the Chiefs of Bastar traced their descent from a certain Annamarāja, the brother of the last Kākatīya king Pratāparudra of Waraṅgal. The latter is stated to have lost his kingdom and eventually died in consequence of the troubles caused by the 'shower of gold' Pratāparudra's brother Annamarāja, abandoned his dominions through fear of the Muhammadans and established a kingdom in the Vastara (Bastar) country bordering on the Daṇḍakāraṇya. This is how the present Chiefs of Bastar came into existence. From the history of the Kākatīya kings made out so far, we do no know of any brother of Pratāparudra by name Annamarāja. The difficulties that ensued in consequence of the 'gold shower' seem to contain an allusion to the origin of the Vijayanagara empire by the two brothers Hakka and Bukka who, as the story goes, obtained the favour of the ascetic Vidyāraṇya and through him pleased the goddess Lakshmī who sent them a shower of gold. The allusion may more probably refer to the rise of the Reḍḍis of Koṇḍavīḍu which is also attributed to some miraculous find of gold. That the traditional 'shower of gold' must have made Pratāparudra lose his kingdom seems to give an indirect hint to what is already believed to be a historical fact, *viz.*, that the two brothers who started the Vijayanagara kingdom were first officers of the treasury in the service of the Kākatīya king Pratāparudra and deserted him when he was in conflict with the Muhammadans. The origin of the

Reddis too, is traced to Pōlaya-Vēmāreḍḍi, father of Anavēmareddi, who was a Military commander during the time of Pratāparudra (*Annual Report* on Epigraphy for 1899–1900, paragraph 57) and eventually became independent. It is not unlikely that after the annihilation of the Kākatīya dynasty of Warangal, the surviving claimants to that kingdom left it for good and sought their fortune elsewhere. Though born of the Solar family, the Kākatīya exile Annamarāja, perhaps, married a lady of the Lunar race in Bastar and thus became the ancestor of the present chiefs who call themselves kings of Sōmavaṁsa.

Vijayanagara Kings.

67. A complete genealogy of the first Vijayanagara dynasty has been given on page 86 of the *Annual Report* on Epigraphy for 1906–07. Of the two founders Harihara I and Bukka I., we have no records in the collection under review.

Kampaṇa II.

Kumāra-Kampaṇa-Uḍaiyar or Kampaṇa II., the son of Bukka I., is represented by No. 78 of 1908 from Vedāl in the North Arcot district. Records of Kampaṇa II. in the same district, have also been found at Mēlpāḍi, and Vēppūr (*Ep. Ind.* Vol. VI., p. 325 f). Viruppaṇṇa-Uḍaiyar II., or Virūpāksha I., is stated in three records (Nos. 76, 364, 396, 369 of 1908) to have been the son of Ariyappa or Hariyaṇa-Uḍaiyar (*i.e.* Harihara II.). The third of these, registers a grant of land in Śaka-Saṁvat 1307 = A.D. 1385–86 to the temple of Tiruvīḻimiḻalaiuḍaiya Nāyaṇār at Tiruvīḻimiḻalai by a merchant of Kāviripūmpaṭṭinam which was situated in Rājādhirāja-vaḷanāḍu. From the second we learn that the weavers of Vāyalūr *alias* Jananāthanallūr in the Chingleput district had to pay a small tax on each loom. Besides, they had to set apart three looms which were, perhaps, to be exclusively used for the benefit of the temple. A Tiruvīḻimiḻalai record (No. 428 of 1908) dated in Śaka-Saṁvat 1310 = A.D. 1387–88 falls into the reign of Virūpāksha I. The statement, however, that he was the son of Vīra-Viruppaṇṇa-Uḍaiyar, made in this inscription, is not reconcilable. It must either be a mistake or, Viruppaṇṇa-Uḍaiyar I., must, as a brother of Harihara II., have called Virūpāksha I, his son. Two inscriptions from Vaḷuvūr and Tiruvaḍiśūlam (Nos. 53 and 343 of 1908) belong to the reign of an unspecified Viruppaṇa or Vīra-Viruppaṇṇa-Uḍaiyar and are dated in the cyclic year Pramōdūta (Pramōda). They have to be attributed to Virūpāksha I., as the cyclic year corresponds to Śaka-Saṁvat 1313 A.D. 1390–91. Bukkana-Uḍaiyar of No. 344 of 1908, is identical with Bukka II., the younger brother of Virūpāksha I; the date of the grant is the cyclic year Vikrama which corresponds to Śaka-Saṁvat 1323 = A.D. 1400–1401.

Virūpāksha I.

Bukka II.

An inscription (No. 62 of 1908), dated in the reign of Bhūpati[rāya]-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar comes from Vaḷuvūr *alias* Kalikaḍindaśōḻanallūr and records that a land at that village was sold in public auction proclaimed by tom tom. This Bhūpati-Uḍaiyar must be identical with Vīra-Bhūpati-Uḍaiyar under whom the Vēdic scholar Chaunḍapāchārya is known to have flourished. A different Bhūpati-rāya-Uḍaiyar was the son of Dēvarāya I, (No. 75 of 1908) in whose reign, Śaka-Saṁvat 1329 = A.D. 1407–08, a gift of land was made to the temple of Karaikāṇḍēśvaramuḍaiya-Nāyaṇār at Vedāl by a certain Tuṇaiyiruṇḍāṉ Virupparāya Kāṅgayar. This Bhūpatirāya-Uḍaiyar is apparently identical with Vīra-Vijaya, the son of Dēvarāya I, who was also called Vijayā-bhūpati. It must be remarked here that the dates of Vīra-Bhūpati Uḍaiyar, son of Bukka II, and of Vijaya-Bhūpati-Uḍaiyar, son of Dēvarāya I, are identically the same and range between Śaka-Saṁvat 1331 and 1344. It is impossible to understand how in the same district and in almost the same period there could be two rulers both called Bhūpatirāya-Uḍaiyar, one as the son of Bukka II, and the other, the son of Dēvarāya I. Perhaps the former has to be treated as identical, with the latter on the supposition that Bukka II could call a son of his brother Dēvarāya I, as his own. Further from two records at Tirukkaḻukkuṉṟam (Nos. 63 and 64 of 1909 we infer that Bhūpatirāya was identical with Vijaya-Bhūpatirāya. In Śaka 1329 (the

Two different persons of the name Bhūpati-rāya-Uḍaiyar in the North Arcot district.

Perhaps identical with Vijaya-Bhūpati.

date of the Vedāl record) Bhūpatirāya-Udaiyar is clearly stated to have been 'ruling the earth' which indicates his position as a sovereign; but about this period we know that Dēvarāya I, was the ruler at Vijayanagara. Accordingly, we have perhaps to understand that Bhūpatirāya-Udaiyar or Vijaya-Bhūpati was the heir-apparent of his father Dēvarāya I, from the very beginning of the latter's reign and was in charge of a portion of his father's dominions.

Vīrapratāpa-Bokkarāya same as Vīra-Bukka.

Nos. 57 and 58 of 1909 belong to the time of Vīrapratāpa or Pratāpa-Bokkarāya and are, like his Tirumullaivāyil (No. 668 of 1904) and Vēppambaṭṭu (*South-Ind. Inscr.* Vol. I., p. 80, No. 55) records, dated in Śaka-Saṁvat 1328. In these, he does not receive the title *Udaiyar* which Bukka II has in Nos. 664 of 1905 and 344 of 1908. Besides, Śaka 1328, the date of the four records, coincides with the date of Dēvarāya's accession to the throne. If then, as inferred already, Bhūpati-Udaiyar who was ruling in Śaka 1329 is identical with Vijaya-Bhūpati or Vīra-Vijaya son of Dēvarāya I, and if the latter is known also to have borne the surname Vīra-Bukka, it perhaps becomes possible to identify the Vīrapratāpa-Bukkarāya mentioned in the four records under discussion with Vīra-Bukka *alias* Vīra-Vijaya, the son and heir-apparent of Dēvarāya I., particularly because the name of Bukka's father is not specified in any of these records.

Dēvarāya II.

To Dēvarāya II., could be assigned only one inscription (No. 355 of 1908 from Māṅgāḍu) where he is called Vīrapratāpa Dēvarāya-Mahārāya. It is dated in Plava and corresponds to Śaka-Saṁvat 1344=A.D. 1421-22. No. 87 of 1908 from Nerkuṇam and Nos. 350, 353 and 354 of 1908 from Māṅgāḍu will have, however, to be assigned to Pratāpadēvarāya, the younger brother of Dēvarāya II; for, in these he is styled either Dēvarāya, son of Vijayarāya-Udaiyar, Vīrapratāpa Dēvarāya or Pratāpadēvarāya, without the title *Mahārāya* which alone would distinctly make him the ruling sovereign. The first of these refers to a certain Tirumalai-Nāyakka and the Rāvuttas (horsemen) of the Kannada (Kanarese) country attached to him and states that Nerkuṇam was the '*maintenance village*' (*jīvita*), apparently, of Pratāpadēvarāya. No. 354 supplies the interesting information that the villagers of Māṅgāḍu agreed among themselves 'that any owner of land (in the village of Māṅgāḍu) (desirous of) selling (his land), must sell it to a land-owner within that village and not to any outsider nor could he give (even) as dowry (*strīdhana*) (lands in the village) to an outsider.' Another brother of Dēvarāya II. was Śrīgiri whose Madras Museum plates have been noticed in the *Annual Report* for 1905-06, paragraph 45, and published in *Epigraphia Indica*, Vol. VIII, p. 306 ff. These latter give for him the date Śaka-Saṁvat 1346=A.D. 1424-25 and state that he was ruling over the district called Maratakanagarapránta which has been located in the modern North Arcot district (somewhere about Viriñchipuram). No. 63 of 1908 copied at Vaḷuvur in the same district is dated two years later, *viz.*, in Śaka 1348=A.D. 1425-26 and belongs to the time of Śirigirināthа-Udaiyar, son of Vīra-Vijayabhūpatirāya, who is no doubt identical with Śrīgiri of the Madras Museum plates. Thus there is the independent testimony of a stone record in the North Arcot district to prove that Śrīgiri held sway over that district or a portion of it perhaps as a viceroy of his brother Dēvarāya II. It registers a gift of money for a lamp by the weavers (*kaikkōlar*) to the temple of Tiruvayanīśuramuḍaiya-Nāyaṉār at Kalikaḍindaśōḻanallūr which, as noticed already was another name of Vaḷuvūr The next king of this dynasty and the last represented in the collection, is Mallikārjunarāya-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who was pleased to witness the elephant hunt' (No. 474 of 1908). This *biruda* of Dēvarāya II. has been explained as referring to some sport corresponding to the modern *kheddā* operations of Mysore. It was during the time of Mallikārjuna that the first dynasty of Vijayanagara began to decline. The Uyyakkoṇḍāṉ Tirumalai record of Śaka-Saṁvat 1377=A.D. 1455-56 registers a grant to the temple of Viḻumiya-Nāyaṉār at Uyyakkoṇḍāṉ-Tirumalai, by a certain Dēvarāya-Nāyaka, son of Nāriyappa-Nāyaka, who. to judge by his titles, appears to have been a chief of some position.

Pratāpadēvarāya.

Śrigirinātha-Udaiyar.

Mallikārjuna.

68. The Sāḷuva chiefs are known to have been serving as Vijayanagara subordinates from the time the latter conquered Southern India (*Annual Report* on Epigraphy for 1904–05, paragraph 44). Some of these, perhaps of a branch collateral with that to which the Sāḷuva usurper Narasiṁha belonged, were ruling at Tirumala and the surrounding country already during the reign of Mallikārjuna, as independent chiefs. Sāḷuva-Narasiṁharāya usurped the throne of Vijayanagara under circumstances explained by the Portuguese chronicler Nuniz. Mr. Ramayya Pantulu in his article on the Dēvulapalli plates of Immadi-Narsiṁharāya (*Ep. Ind.* Vol. VII, p. 74 ff.), has discussed the matter in full. No. 89 at Tirupputūr in the Madura district is dated in Śaka-Saṁvat 1421 = A.D. 1499–1500 and belongs to the time of the Sāḷuva king Immaḍi-Narasiṁ[ha]-Mahārāya, son of the usurper Narasiṁha. It confirms the rights which the *mahājanas* of Tirupputūr enjoyed from a long time on their rent-free lands. The inscription further supplies the information that king Immaḍi-Narasiṁharāya was also called Dharmarāya which may be meant only to show his liberal nature.

Immaḍi-Narasiṁha-Mahārāya alias Dharmarāya.

The second usurpation of the Vijayanagara throne by the Tuḷuva king Narasaṇa-Nāyaka happened in A.D. 1501–02 (*Annual Report* on Epigraphy for 1905–06, paragraph 58). An inscription from Sirkār-Periyapālaiyam (No. 315 of 1908) belongs to about the same period and is dated in Śaka-Saṁvat 1421 corresponding to A.D. 1499–1500,—one year prior to the usurpation. It is a record of the *Mahāmaṇḍalēśvara* Vīra-Nañjarāya-Uḍaiyar who had established his kingdom on a firm basis (*sthirarājya*). This must be the Ummattūr chief of that name whose record of Śaka-Saṁvat 1419 was copied at Danāyakankōṭṭai in 1906 (No. 441 of 1906). Nañjarāya-Uḍaiyar must have found the two usurpations and the consequent unrest at Vijayanagara a favourable opportunity for him to establish his petty kingdom which, however, he could not have long enjoyed; for, either he or his successor was reduced by the great Krishnarāya of Vijayanagara some time before A.D. 1513 (Mr. Sewell's *Forgotten Empire*, p. 130).

Vīra-Nañjarāya-Uḍaiyar of the Ummattūr family.

Nañjarāya's kingdom must have included a pretty large portion of the modern Coimbatore district in addition to what he possessed in the Mysore State. His prime-minister was a certain Oṇṇakkaṇ Śeṭṭiyār, a native of Emmarkāl in Tēvankaṇāmbai-nāḍu. Tēvankaṇāmbai is perhaps identical with Terkaṇāmbi in the Gundlupēt tāluka of the Mysore district 'which was held for a short time by the Ummattūr chiefs' (Mr. Rice's *Mysore Gazetteer*, Part II, p. 310). In Śaka-Saṁvat 1427 corresponding to A.D. 1505–06 which falls into the reign of the Tuḷuva king Narasaṇa-Nāyaka or Narasiṁharāya I., a certain Timmarasa, son of *Tribhuvanakaṭṭāri* Bommayadēva-Mahārāpa made a grant of land to the temple of Tiruppilavāyiluḍaiya-Nāyaṇār at Vāyalūr (No. 362 of 1908). Timmarasa must have been a Sāḷuva chief as his title *Tribhuvanakaṭṭāri* indicates. He may be identical with 'Tymarasa' mentioned by Nuniz (*Forgotten Empire*, p. 309), who killed one of Narasyngua's minor sons in charge of Narsenaque and was in turn killed by the latter.

'Tymarasa' of Nuniz identified.

69. Krishnarāya, the second son of the usurper Narasa-Nāyaka succeeded to the throne in Śaka-Saṁvat 1431 (Professor Kielhorn's *Southern List*, No. 502). Two records of the king dated in Śaka-Saṁvat 1432 and 1433 which corresponded to Pramōdūta (Pramōda), the year immediately next to that of his coronation, were copied at Tirupputūr in the Madura district (Nos. 91 and 92 of 1908). In these as well as in another from Māṅgāḍu (No. 361 of 1908) dated in the cyclic year Bhāva corresponding to Śaka-Saṁvat 1437, the king is stated to have made a grant for the merit of Vīra-Narasiṁharāya-Nāyakkar *alias* Śellappar by which his father or his elder brother must have been intended.

Krishnarāya.

But as the suffix Nāyakkar is invariably applied to Narasaṇa-Nāyaka, we have perhaps to identify Śellappar with Krishnarāya's father and not with his brother who was only known as Vīra-Narasiṁha-rāya. *Śellappa* is a term of endearment and is applied to young children by loving parents. But here the case is reversed and is applied by Krishnarāya to his father. In No. 361 of 1908 the title Śellappa

His father Vīra-Narasiṁharāya-Nāyaka known as Śellappar.

is further supplemented by a phrase which means 'the respected (father) who bowed down to embrace.' These terms of enderment show that Krishṇarāya, the son of Vīra-Nārasiṁha by Nāgalādēvi was much attached to his father and was, perhaps, the most beloved. The donor in No. 91 of 1908 was a certain Śiṅgama-Nāyakkar, son of Veṅgaḷa-Nāyakkar, to whom a long list of titles are attached. Krishṇarāya claims in one of his records (No. 381 of 1908) to have been 'the establisher of the kingdom of Muhammadans (*Yavanas*)' and 'the annihilator of the army of the Gajapati king Pratāparudra.' The first of these titles must have been assumed by him in consequence of his conflicts with the Muhammadans, in one of which he probably took the side of a fallen chief and restored him to the throne. This is actually found to be the case; for, Krishṇarāya is stated to have held the city of Bijapur and 'taking three sons of a former king of the Bahmani dynasty, who had been held captive by the Adil Shahs, he proclaimed the eldest as king of the Dekhan" (Mr. Sewell's *Forgotten Empire*, p. 157). The second of the titles assumed by Krishṇarāya was apparently after his conquest of the Gajapati king Pratāparudra, whom he defeated at Koṇḍavīḍu first and pursued him into his own country until the latter sued for peace and offered the hand of one of his daughters in marriage to Krishṇarāya (*Annual Report* on Epigraphy for 1899–1900, paragraph 69). Soon after his return from this campaign, Krishṇarāya appears to have remitted the taxes on the rent-free villages owned by the Śaiva and the Vaishṇava temples of the south, of which a list is given in No. 125 of 1904 from Tīrthanagari (*Annual Report* on Epigraphy for 1903–04, paragraph 23). The Neyvanai record (No. 381 of 1908) is a similar inscription, dated in the same year, *viz.*, Śaka 1439 = A.D. 1517–18, but the beneficiaries mentioned are the Vishṇu temples of the Chōḷa-maṇḍalam.

Krishṇarāya's *birudas*.

Remission of taxes.

70. The Gajapati king Pratāparudra whom Krishṇarāya subdued appears to have subsequently become a Vijiayanagara feudatory. That he made a grant to the temple at Siṁhāchalam apparently as Krishṇarāyas subordinate in Śaka-Saṁvat 1441 has already been pointed out (*Annual Report* on Epigraphy for 1899–1900, paragraph 69). At Uṇḍavilli near Bezvāḍa, a stone pillar in front of the Bhāskarēśvara temple, bears two inscriptions both dated in Śaka-Saṁvat 1448 = A.D. 1526. One of these (No. 47 of 1909) registers the building of the Bhāskarēśvara temple at Uṇḍavilli 'where the stories about Pannagaśāyin—apparently, the Anantaśayana temple—occupied the people in their daily talk', by certain merchants (*vaiśyas*) who were the lords of Penugoṇḍa and members of the Kaubēra-vaṁśa, during the reign of Vīrapratāpa Krishṇadēva-Mahārāya 'who was the establisher of the kingdom of Muhammadans (*Yavanas*)'. The second inscription on the pillar (No. 47-A of 1909) introduces Śrī Vīrarudra-Pratāpadēva Gajapati with a long list of *birudas* and seems to record the building of a temple with a *gōpura* on the western side of the town of Maṅgalagiri. At this latter village is an inscribed pillar which registers the gifts of the Vijayanagara chief Nādiṇḍla-Gōpa. One of these was that of 'a solid temple adorned with nine golden pinnacles and a beautiful large hall' made in Śaka-Saṁvat 1438 'to the temple of Hari, the lord of Maṅgalaśaila'. Consequently, the temple built by the merchant Mallayya at Maṅgalagiri during the reign of Śrī-Vīrarudra-Pratāpadēva Gajapati in Śaka-Saṁvat 1448, was perhaps a different one from the temple presented by Nādiṇḍla-Gōpa. This latter is perhaps identical with the present temple of Narasiṁhasvāmin at Maṅgalagiri whose fine tall *gōpura* (No. 10 of Appendix D) is an object of great attraction.

Śrī-Vīrarudra-Pratāpadēva Gajapati.

The Maṅgalagiri temple probably built in Śaka-Saṁvat 1438 = A.D. 1516.

71. Achyutarāya succeeded to the Vijayanagara throne in Śaka-Saṁvat 1452 = A.D. 1530–31. An inscription of the first year of his reign comes from Tirupputūr (No. 112 of 1908). The title 'who witnessed the elephant hunt' is applied to him in a Tiruvaḍiśūlam record of Śaka-Saṁvat 1455 (No. 337 of 1908), which registers a gift of taxes in the Śeṅgaḻunīrppaṭṭu-Śīrmai, i.e., the Chingleput-country, by the *mahāmaṇḍalēśvara kumārar* Jalaka[ya]-Tirumalaiyadēva-Mahārāya to a shrine in the temple of Tiruviḍaichchuram. Jalaka[ya]-Tirumalaiyadēva may be explained as Tirumalaiyadēva, son of Jalakaya. This last personage (also

Kumāra Jalakaya Tirumalaiyadēva-Mahārāya.

called Salakaya in inscriptions) is known to be the same as Sakalarāja mentioned in the *Achyutarāyābhyudaya* (*Annual Report* on Epigraphy for 1906–07, paragraph 50). The significance conveyed by the epithet *kumāra* is not quite clear. Tirumalaiyadēva-Mahārāya who was related to Achyuta as a brother-in-law, may have been treated by the latter as a son and given a prominent position in the empire. Tirumalaiyadēva perhaps headed the campaign against Travancore by Achyuta in consequence of this high position bestowed upon him. No. 113 of 1908 supplies the interesting fact that Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka, was an officer of Achyuta in Śaka-Saṁvat 1457 = A.D. 1534–35. This may be the Viśvanātha of the Kāśyapa-*gōtra* who was the founder of the Nāyaka line of Madura (*Ep. Ind.* Vol. III, p. 240). Perhaps Viśvanātha followed Achyuta in the latter's campaign against the king of Travancore and taking an active part in the subjugation of the rebellious chiefs Tumbichchi-Nāyakkan and Śāluva-Nāyakkan of the Pāṇḍya country, found an opportunity to secure a footing there which he gradually strengthened. A copper-plate record of the time of the Vijayanagara king Veṅkata I. refers to the latter's subordinate Muddukrishna (No. 14 of Appendix A in the *Annual Report* for 1905–06) and states that Viśvanātha, the founder of the Nāyaka family, 'conquered in battle the Tiruvadi (*i.e.*, the ruler of Travancore), the Pāṇḍya king, Vāṇādarāya and other kings and annexed their dominions.' Mr. Sewell (*Lists of Antiquities* Vol. II, p. 200 *f* also refers to the Vijayanagara generals Nāgama-Nāyaka and Viśvanātha-Nāyaka who as the officers of Rāma-Rāja (not of Achyuta) proceeded to help the Pāṇḍya against the aggressive Chōla. No 66 of 1908 from Valuvūr dated in Śaka-Saṁvat 1460, Hēvilambi = A.D. 1537–38, calls the king Achyutaiyadēva-Mahārāja, son of Vīrapratāpa-Narasiṁhadēva who receives the usual Śāluva titles, and registers a gift to the temple of Tiruvayanīśuramudaiya-[Nāyanār] at Valugūr *alias* Kalikadindaśōlanallūr for the merit of a certain Kāḷattirāśaiyan, son of *mahāmaṇḍalēśvara* Laṅkayadēvaśōla-Mahārāśayan. Another feudatory chief of Achyuta was Rāmappa-Nāyaka mentioned in No 121 of 1908.

Visvanātha-Nāyaka, an officer of Achyuta.

Sadāśiva and Veṅkata I

72. Sadāśiva, the last king of the Tuluva dynasty, is represented by two inscriptions of which No. 64 of 1908 mentions a certain Krishnappa-Nāyakkarayyan. The date of the record is Vibha[va] which corresponds to Śaka-Saṁvat 1491 = A.D. 1568–69. Krishnappa-Nāyakkarayyan may be identical with Krishnappa-Nāyaka, son of Bayappa-Nāyāka, referred to in No. 533 of Professor Kielhorn's *Southern list.* No. 360 of 1908, dated in Saka-Saṁvat 1508 is the latest of the Vijayanagara records copied during the year and belongs to the time of Veṅkatapatidēva-Mahārāya (*i.e.*, Veṅkata I.) whose known dates range between Śaka-Saṁvat 1514 and 1523.

Other Dynasties.

Kākatīya Pratāparudradēva.

73. An inscription of the Kākatīya king Pratāparudradēva, which was omitted to be copied in 1905 at Tripurāntakam, was secured during the last field season. No. 7 of Appendix D is a view of the central shrine of the Tripurāntakēśvara temple on the hill at Tripurāntakam. It was built under orders of the Kākatīya king Gaṇapati in A.D. 1254–55 and is the only Kākatīya structure in Southern India known so far. Two inscriptions dated in the years Śaka-Saṁvat 1216 and Śaka-Saṁvat 1242, were copied from the walls of this same shrine in 1905 and were found to be the earliest and the latest known dates for Pratāparudra. The Tripurāmbā or Tripurasundarī temple which forms an adjunct to the Tripurāntakēśvara temple is built in the bed of the big tank adjoining the hill. The central shrine in the temple consists of a deep pit much lower in level than the bed of the tank and is reached by a flight of steps. In the rainy season when the tank is full and consequently also the central shrine, people worship the two feet of the goddess which are engraved on a stone and placed in the *Āsthānamaṇḍapa* of the temple. Within the court-yard, and in front of the central shrine are arranged in a line a number of *vīrakals* representing human figures in various postures—some with a dagger thrust into their necks or abdomen

Tripurāmbā temple at Tripurāntakam in the Kurnool district.

Vīrakals in the temple.

and some driving their daggers into the left thigh with one hand, and raising a weapon with the other in order to stab themselves in the chest. One peculiar feature of some of these figures is the long braided hair which is gracefully allowed to hang right up to the knee. People believe these to be representations of bangle-merchants who used to be at one time swallowed by the goddess as they passed by her shrine. A large number of similar stones were seen by me on the hill at Mōpūr in the Pulivendla tāluka of the Cuddapah district. There, they were supposed to be the figures of shepherds who had become the devotees of the temple. An inscription on one of the *vīrakals* in the Tripurasundarī temple which may, on palæographical grounds, be referred to the 13th century A.D., seems however, to explain the real situation. It runs :— *Savasti śrīmatu Sō[ma]śivagurudēvaru Alla dda]-vīramalla an vīrunivāriki mēlu gāvalen = ani tana tala Tripurādēvikin = ichche*—'Hail! The glorious Sōmaśivagurudēva offered to Tripurādēvī his (own) head, so that good may befall to the hero called Alla[dda]-Vīramalla.' Another record (not completely preserved) states about the end ; '(this is) the head to the goddess.' Still another refers to 'Chavund[ya]vīra the brother-in-law of Telungurā[ya].' From these it looks as if the figures were meant to represent cases of either suicide or human sacrifice to which people in those days must have had free recourse, in the belief that by so propitiating the diety they would ward off any evil.

Representations of men who committed suicide.

To return to the inscriptions of Pratāparudra. The slab in the Tripurasundarī temple is dated in Śaka-Saṁvat 1218 and records grants of taxes on certain articles of trade to the temple of Tripurāmbā for the merit of the king, the merit of the commander of all forces, Rudradēva and for the merit of prime-minister Pōchirāju Pittirāju. We do not know the two last names from other records. But a famous general and minister of the Kākatiya king Pratāparudra was Muppidi-Nāyaka who entered Kāñchī and installed Mānavīra as Governor in that city (*Ep. Ind.* Vol. VII, p. 128). Muppidi's return [from Kāñchī after this advent] appears to be recorded in a fragmentary inscription in the Mārkaṇḍēśvara temple at Mallam, which is not dated. It registers a gift of land to the temple by Muppidi-Nāyaka on his way back to Orangal. He is said to have conquered the Pāṇḍya king, to have received elephants (from him) as tribute and to have entered Nellore on his way. This conquest of the Pāṇḍya signifies that Muppidi ousted the enemies of his *protégé* Mānavīra who may have been a Pāṇḍya him self and received from him the tribute of elephants. Mānavīra is supposed to have been a Telugu-Chōḷa chief by Professor Hultzsch and his enemy whom Muppidi defeated, to be perhaps Ravivarman of Kērala who was crowned at Kāñchī in A.D. 1312–13 (*Ep. Ind.* Vol. VII, p. 130).

Pratāparudra's minister Pōchirāju Pittirāju.

His general Muppidi-Nayaka.

74. An inscription dated in the fifth year of this last mentioned king Ravivarman Kulaśēkhara is found at Vaḷuvūr and is one year later than his Aruḷāḷa-Perumāḷ inscription at Kāñchīpuram (*ibid.* Vol. IV, p. 146). It records the gift of the village of Śāttanūr to the temple of Tiruvayanīśuramudaiya-Nāyanār at Kalikadin-daśōḷanallūr (*alias* Vaḷugūr) by the inhabitants of Chaḷukkipparru in which apparently, the village Śāttanūr was situated. It was lying uncultivated for a long time without any claimants to look after it and this was the reason why it was made over to the temple with all the rights of possession.

Ravivarman Kulaśēkhara.

75. Number 77 of 1908 from Vedāl is a record of Kulaśēkhara Śambuvarāya. It is dated in the 25th year of his reign and registers a grant for conducting the festival called *Śeyyārruvenrān-tirunāḷ* in the temple of [Karai]kaṇḍīsvaramudaiya-Nāyinār at Vidāl in Vidārparru *alias* Vikrama-Pāṇḍya vaḷanāḍu. The festival *Śeyyārruvenrān-tirunāḷ* was apparently so named either after the donor Kulaśēkhara-Śambuvarāya or his over-lord Kulaśēkhara whose name, Śambuvarāya must have added to his own, either by a subordinate or as a near relation. Again, the surname Vikrama-Pāṇḍya-vaḷanāḍu which Vedārparru received, shows the existence of a Pāṇḍya king called Vikrama-Pāṇḍya who was ruling over that part of the country. It is not possible to say how these, apparently Pāṇḍya kings Vikrama-Pāṇḍya and

Kulaśēkhara Śambavarāya.

Kulaśēkhara were related to each other or how Śambuvarāya was related to them. Śeyyāṟu or Cheyyāṟu is a vernacular name of the river Bāhunadī in the Cuddapah district (No. 606 of 1907).

76. The Hoysalas in this year's collection are very poorly represented. They are only three in number (Nos. 485, 582 and 590 of 1908) and come from the villages Tiruppalātturai, Tiruvāṇaikkāval and Tiruppattūr in the Trichinopoly district. They belong to the reign of *Sārvabhauma-Chakravartin* or *Sārvabhauma-Pratāpachakravartin* Vīra-Rāmanāthadēva whose grandfather Narasiṁha II, rescued the Chōḷa king Rājarāja III from the usurper Peruñjiṅgadēva and whose father Vīrasōmēśvara built a town in the south called Vikramapura (the modern Kaṇṇaṇūr in the Trichinopoly district) and made it the capital of his southern dominions. Vīra-Rāmanātha is known to have reigned at least for 17 years, his initial date being A.D. 1257.

Vīra-Rāmanātha.

77. Robert Sewell, Esquire, I.C.S. (Retired), drew the attention of this office to a Velanāṇḍu record at Śiripuram in the Guntūr district which was likely to be an important one in settling the chronology of certain kings who ruled over the Āndhra country.' One of the pillars set up in front of the Rāmaliṅgasvāmin temple at that village bears an inscription (No. 49 of 1909) which is written both in Sanskrit and Telugu. It is dated in Śaka-Saṁvat 1097 and registers a grant of land by Rājēndra-Chōḍi-kumāra, son of the *Mahāmaṇḍalēśvara* Kulōttuṅga-Chōḍa Goṅkaya or Velanānṭi-Goṅka, to the temple of Rāmēśvara at Śiripuram which, as the inscription records was one of the twelve (chief) villages in the district of Koṇḍapaḍumati. Some facts related of this king are worthy of note. He was, it is stated 'the protecting-wall (*prākāra*) of the Durjaya family' which, as we know, was connected with the Kākatīya king Gaṇapati and some other chiefs of the Telugu country (*Ep. Ind.* Vol. IX, p. 259 and p. 260, foot-note 2). Again, it is stated of this Rājēndra-Chōḍi that 'he conquered with the strength of his arm Kolanu (*i.e.* the modern Ellore) and having there killed the powerful enemy Bhīma, he ruled over the Āndhra country (consisting of 16,000 villages) undisturbed.' The conquest of Kolanu (Kuḷam) and of its chief Bhīma are attributed in his historical introductions to the Chāḷukya-Chōḷa king Vikrama-Chōḷa when, perhaps, he was his father's viceroy at Vēṅgi. The Velanāṇḍu chief Rājēndra-Chōḍa, son of Goṅka II. (see Table facing p. 34 of *Ep. Ind.*, Vol. IV) also boasts of having performed a similar feat. Rājēndra-Chōḍi of the Śiripuram record must have appropriated to himself the heroic deeds of one of his famous predecessors who, as a feudatory of Vikrama-Chōḷa, may have helped the latter in his conquest of Kolanu and [Teluṅga]-Bhīma (*i.e.*, Bhīma of the Telugu country). The date Śaka-Saṁvat 1097, shows that Rājēndra-Chōḍi is identical with Kulōttuṅga Rājēndra-Chōḍa *alias* Prithvīśvara of the Piṭhāpuram pillar inscriptions. In this case, Rājēndra-Chōḍi must have been ruling, as he boasts, over the whole of the Āndhra country of 16,000 villages including Piṭhāpuram in the Gōdāvari district and Śiripuram in the Guntūr district. Vēṅgī-maṇḍala which was conferred on the Velanāṇḍu chief Chōḍa by Kulōtuṅga-Chōḍa I. also consisted of 16,000 villages (*Ep. Ind.* Vol. IV, p. 50, verse 35). Perhaps Vēṅgī-maṇḍala and Āndhra denoted identically the same country.

Rājēndra-Chōḍi-kumāra, son of Velanānṭi-Goṅka

Another record of Prithvīśvara copied at Vizagapatam is dated in Śaka-Saṁvat 1121 which is 24 years later than the Śiripuram record and thirteen years posterior to his Piṭhāpuram inscription. In one of the epigraphs on the pillar at Piṭhāpuram, Prithvīśvara is stated to have been the overlord of the two Kōna chiefs Mallidēva and Manma-Satya in Śaka-Saṁvat 1117, which is just four years earlier than the Vizagapatam inscription. Again, the records of Prithvīśvara at Drākshārāmam supply for him the earliest date Śaka-Saṁvat 1085 (*Ep. Ind.*, Vol. IV, p. 39). Thus we see that the Velanāṇḍu king Kulōttuṅga Prithvīśvara *alias* Rājēndra-Chōḍi-kumāra ruled from at least Śaka-Saṁvat 1085 to 1121, *i.e.*, nearly 36 years over the whole of the Āndhra country. The Kākatīya invasion of Velanāṇḍu by Gaṇapati might have happened about Śaka-Saṁvat 1121 (the close of Prithvīśvara's rule); for, the earliest record in the Kistna district which refers to Gaṇapati is the one at Bezvāḍa dated in Śaka-Saṁvat 1123 (*Ep. Ind.* Vol. IX, p 262, foot-note 2). It might be noted that Vizagapatam continued to be called Kulōttuṅga-Chōḍapaṭṭana in Śaka 1121, as it used to be, in the time of the Eastern Gaṅga kings Anantavarma-Chōḍagaṅga and Narasiṁha I. (see above, paragraph 46).

78. A few remarks on the Arabic inscriptions copied at Vizagapatam (Nos. 101 to 104 of 1909) and on the signature-records in English characters found on the walls and pillars in the Pallava rock-cut cave at Tirukkalukkunram (Nos. 66 to 75 of 1909) might now be registered before closing the report for the year. I am deeply indebted to the kindness of Dr. J. Horovitz, Ph. D. of Aligarh, who examined the former and sent me his valuable remarks on them. The longest of the records copied from one of the tomb-stones on the Darga-hill at Vizagapatam is dated in Hijra 1012 corresponding roughly to A. D. 1603 and states 'this is the tomb of Muhammad Amīn Beg, son of Maulāna Agājān-an-Nakhjewāi (?) who died on Monday in the middle of the month *Dhū'l Qa'dah* of the year 1012'. Another small inscription in the same place refers also to a tomb of a certain individual whose more common name was Tāju-d-dinal-Husayni. Two small records appear to contain a reference to a chief 'who was the first to conquer Bandar.' Dr. Horowitz makes out two other records on my impressions which are incomplete and either quote a verse from the Qurān or contain imprecations only. The *Gazetteer* of the Vizagapatam district does not refer to any events in connection with the Darga-hill and the mosque on it which could fix the probable period of the latter. Nor is the time of the holy saint Saiyad Ali Medīna who is buried there (within the mosque) is known. From the Arabic inscriptions on the tomb-stones deciphered by Dr. Horovitz, we should perhaps infer that the Darga did exist as an important Muhammadan place of worship prior to A.D. 1603.

Arabic records on the Darga-hill at Vizagapatam.

Two inscriptions on a stone in the village of Old Pallāvaram also refer to a Muhammadan chief. According to one of them (No. 56 of 1909) Pallavaram was called Pallāpuram *alias* Aubalammasamudram. The records are not dated in any era but might tentatively be assigned to the end of the 17th or to the beginning of the 18th century. Both of them (one in Telugu verse and the other in Tamil) refer to a certain Śeku-Mūsāmiyā, son of Śeku Alāvaddīnu. The former founded a street at Pallāvaram (No. 55 of 1909) and dug a well there (identical perhaps with the one near which the inscribed stone now stands) in a piece of land which he purchased from the residents of Pallāvaram (No. 56 of 1909). I have not been able to identify this son of Sheikh Alāuddīn, but may suggest that about this period, the Muhammadans may have occupied the rock-cut cave at Pallāvaram.

Telugu verse in praise of Śeku-Mūsāmiya at Pallāvaram.

79. A. Galletti, Esq., I.C.S., who has been taking a special interest in the study of the Dutch records of Southern India, very kindly examined my impressions of the signatures in Roman characters engraved on the pillars of the Orukal-mandapa on the Tirukkalukkunram hill, and pointed out to me the important names in them with references where necessary, to *Havart*, *Valentyn*, the *Batavia Dairy* and to Mr. Cotton's *Tombs or Monuments of Madras*. He was also good enough to hand over to me the proof of his translation of one of the chapters from *Valentyn* (Vol. V, Part I) which relates to the Dutch Settlements on the Coromandel Coast. This little pamphlet has been of immense use to me and the remarks in the sequel are mostly based upon it. The signatures under reference bear dates below them, ranging between A.D. 1664 and 1687. Two exceptions, however, *viz.* A.D. 1724 and 1818 may be noted. The latter records the signature of "[J.] A. Vanbraam, Nederld. Commiss. (Nederlandsche Commissaris)"

Dutch signatures on the hill at Tirukkalukkunram.

In connection with this name Mr. Galletti tells me :

"Jan Andries Van Braam was the Dutch Commissioner appointed in 1817, in pursuance of the London Convention of the 13th of August 1814, to take delivery of some of the old Dutch factories in India. He visited Sadras on the 17th February 1818 returning to Madras on the 21st. He was again at Sadras on the 24th of March and took delivery of that factory from the British Commissioner on the 31st (P.H. Vander Kemp's *Nederlandsche Factorijen in Voor-Indie in den Aanvang der 19e Eeuw*)."

The following are some of the signatures on the pillars of the Tirukkalukkunṟam cave, so far as I have been able to decipher them :—

(1) L. Hemsinck (1666).
(2) DE. E. Hr. Ant. Pavilioen (1670).
(3) Johs. H[u]ysmn. (1670).
(4) [D.] Ha[r]t (1667).
(5) Johs. Paviln (1667).
(6) A. [D.] Klerck (1666).
(7) L. Hemsinck De Jonge.
(8) Pieter Hemsinck.
(9) H. Helena [H]emsing (1668).
(10) Heussen.
(11) Amerentia Hemsinck (1664).
(12) Joannes Blockhovius (1667) or J. Blochovius (1668).
(13) Martinus Pit (1665, 1666).
(14) Marten P[i]t (1665).
(15) Jacomina Baffart.
(16) Wilhemina Duiker (1687).
(17) Johanna Duicker (1687).
(18) D[e] [E. W. C. Hartsink (1681).
(19) De Wit.
(20) J. Corbisier (1667).
(21) Wm. Groenege[u]s.
(22) Laurens Pit D[j]onge (1663).
(23) Helena Duiker (1671).

The Honourable Mr. Anthony Pavilioen.

De E. [Edele] Hr. [Heer] Ant. [Anthoni] Pavilioen (*i.e.* The Honourable Mr. Anthony Pavilioen) whose name is inscribed on the east face of the second pillar in the upper verandah of the cave, was evidently from the title "Edele" which was given only to Governors of the Coromandel Coast or to members of their Council, a personage of high position. Some interesting details about him pointed out to me by Mr. Galletti are taken from Valentyn's *Oud En Nieuw Oost Indien*. He was the Chief at Masulipatam in A.D. 1658 (*Valentyn*, Vol. V, Part I, p. 27) and the commandeur (Chief) at Jaffna in A.D. 1661. He appears to have continued in this latter position till 1st September 1665 (*Batavia Diary*, 12th April, 1661) when he was appointed Governor of Coromandel and held that high position at Pulicat for 13 years from 10th October 1665 to 1676 (*Valentyn*, Vol. V, Part I, p. 15). He was made an extraordinary member of the Batavia Council in A.D. 1668 and an ordinary member in 1676 (*Havart*, I., 122). His Excellency perhaps visited Sadras in 1670 and on his way paid a visit to the hill at Tirukkalukkunṟam from Tirupolūr which was along the inland route from Sadraspatam to Pulicat. Tirupolūr, which is stated by Valentyn to contain a "beautiful heathen temple" must be the modern Tiruppōlūr, about 7 miles north-east of Tirukkalukkunṟam. A memoir drawn up by Anthony Pavilioen on the eve of his departure from Jaffnapatam has been printed at the end of the book entitled *Memoirs and Instructions of Dutch Governors, Commanders, etc.*, published by the Ceylon Government. Johs. (*i.e.* Johannes) Pavilioen (5) is probably to be identified with a son of the Honourable Anthony Pavilioen *Havart*, I., 17). We find him as the Second in the factory at Negapatam from 1672 to 1673.

Lawrence Pit, junior.

Daurens Pit DiJonge (Lawrence Pit, Junior) was another of the Governors of the coast from 1687 to 1698. He was born in India and perhaps visited Sadras in the company of Laurens Pit Senior (Governor of the coast from 1652 to 1663) while he was yet young and took a pleasure trip to the Tirukkalukkunṟam bill. Before becoming Governor he was the Chief of Masulipatam from 1685 to 1687 [illegible] 27) and in that capacity went in 1686 on an embassy to Golconda. He took Pondicherry from the French and signed the articles of 1699 (*ibid.*, p. 133).

De E[dele] W. C. Hartsink whose signature we find on the east face of the first pillar in the lower verandah, must be identified with Willem Carel Hartsink who was born in Japan on the 12th July 1638 and was the Chief Merchant and President at Pulicat from 1679 to 1681 (Translations from *Valentyn* by Messrs. P. Grote and A. Galletti, pp. 14 and 15). Hartsinck was the Second at Drāksharamam in the Godavari district from 1660 to 1663 (*Valentyn*, V., I, p. 41) and the Chief of the Golconda factory from 1663 to 1677 (*ibid.*, p. 35). In 1668, however, he appears as the Second at Masulipatam. He occupied the postion of the Chief at Masulipatam from 1677 till 1679 when he was appointed the Chief Merchant and, pending the appointment of a Governor, President at Pulicat. He returned to Masulipatam in 1681, retired from the service in 1685 and died in Holland on the 22nd May 1689 (*Havart*, I., 170–2). It may be pointed out that a few lines below the signature of Hartsink, a passage in Tamil registers 'respects paid (evidently to the god Śiva in the cave) by a certain Vīrakuvaṉ of Paḻavakaṭṭu. Paḻavakaṭṭu is perhaps a variant of Paḻavērkḍu the old name of Pulicat (Cottons's *Tombs*, p. 185). Vīrakuvaṉ (*i.e.* Vīra-Raghavan) may have been a follower from Pulicat of the Honourable W. C. Hartsink. It is doubtful who Heussen (10) and De Wit (19) were. Perhaps they are to be connected with Arnold Heussen who was the Governor and Director of the Coromandel from 1643 to 1650 and with Jacob De Wit who held a similar position for some months in 1651 (Translations from *Valentyn*, p. 13).

De E. W. C. Hartsink.

An equally important personage was Martinus Pit (13 and 14), probably to be identified with another son of the elder Pit, of whom the following facts have been gathered by reference to the *Batavia Diary*, *Havart* and *Valentyn*. In 1674 he signed the articles of capitulation by the French of St. Thomē (*Batavia Diary*, 8th November 1674). He was born at Pulicat and served for many years on the Coast (*Havart*, I., 51). Before 1675 he was the Chief Merchant of Dēvanamptaṉam (Cuddalore) (*Valentyn*, V, I, p. 11 and) from 1675 to 1677 he appears to have been the Chief Merchant at Pulicat and Second in Council (*ibid.*, p. 15). Perhaps in this latter capacity he went in 1675 to Batavia with a letter from Anthony Pavilioen, Governor of the Coromandel Coast, and on 12th July 1676 returned in charge of three ships from Batavia. In 1677 he appears to have been called again to Batavia in consequence of a misunderstanding which he had with the then Governor of the Coromandel and was at Batavia on the 11th November 1677. He was still at Batavia in 1678 and attended there the funeral of the Governor-General on the 7th January 1678. On the 3rd of October in the same year he was appointed Visitateur-General [Accountant-General]. His career henceforward appears to have been in Batavia where he served as an ordinary member of Council from 1683 to 1690 (*Valentyn*, IV, I, p. 370). Jacomin[a] Baffart (15) was the wife of Martinus Pit and died at Pulicat in 1673 (Cotton's *Tombs*, p. 189).

Martinus Pit.

A large number of signatures, however, belong to L. Hemsinck (also spelt Hemsing) and his family (1, 7, 8, 9, 11). He was the Under Merchant and Chief at Sadraspatam from A.D. 1666 to 1686, his Second being Anthoni de Klerk represented in the signatures by A.D. Klerck (6) The appointment of Lambert Hemsinck to this post is noted in the *Batavia Diary* under date 28th May 1666 and letters from Hemsinck to the Council at Batavia are registered in the same diary in 1675 and 1677. The wife of Lambert Hemsinck was Amarentia Hemsinck nēe Blockhovius (11) whose tomb at Sadras is described on page 198 of Mr. Cotton's *Tombs*. Joannes Blockhovius (12) with dates 1667 and 1668, whose signature is engraved on the fourth pillar of the upper verandah, was perhaps a relation of Amarentia Hemsinck. L. Hemsink De jonge (7) may have been a son of L. Hemsinck and Amarentia Blockhovius. Pieter Hemsink (8) appears to have been still another son who died at Sadras on 24th February 1682 (Cotton's *Tombs*, p. 198). H. Helena Hemsing (9) was probably a sister of that name of Lambert Hemsinck mentioned by *Havart*, III, 40.

L. Hemsinck, Chief at Sadraspatam.

Hemsinck's predecessor in the chiefship of Sadras was N. Groenegeus, Under Merchant from 1654-1666 (*Valentyn*, V, I, p. 12, *Havart*, I, 95). Wm.

Other signatures.

(Willem) Groenegens (21) may be identical with the N. Groenegens of *Valentyn* and *Havart*, in which old books misprints frequently occur. The *Batavia Diary* under date 28th May 1666 contains the entry "Willem Groenegens to serve as Assistant at Pulicat till there is again a vacancy for him in the grade of Under Merchant", while *Havart* says N. Groenegens was removed from office in 1666. J (Jacob) Corbisier (20), Johs. (Joannes) Huysmn. (Huysman) (3) and [D.] Hart (if identical with Dirk de Hart) were chiefs at Pulicat (Translations from *Valentyn*, p. 15.). J. Corbisier's wife was the first Dutch child born at the Cape of Good Hope (*Havart*, I, 174). Wilhemina Duiker (16), Johanna Duiker (17) and Helena Duiker (23) belonged, apparently, to the family of Hendrick Duiker who was the chief of Dēvanāmpatnam and died at Pulicat in A.D. 1676. Thus the signatures in the ancient Pallava cave at Tirukkalukunram signify the visit to the hill of many Dutch people among whom were Governors and chiefs of settlements. The summit of the hill commanding from its height a fine view of the plains below, right up to the sea-shore at Mahāvalipuram, must have attracted the attention of the Dutch factors who frequently travelled between Pulicat and Sadras by way of Tiruppōrūr as pointed out already. There is a picture of the hill in *Havart* who himself visited it on the 3rd January 1681 (*Havart*, I, 91).

Order—No. 538, Public, dated 28th July 1909.

The Government have read the report with much interest. It is evidence of much valuable work having been done.

2. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the ancient monuments referred to in paragraph 11 of Part I of the report.

3. The attention of Collectors of districts is drawn to the suggestion at the end of paragraph 7 and that of the Collector of Chingleput to the statements in paragraph 13 of Part I.

4. The request contained in paragraph 7 of Part II will be brought to the notice of the Collectors of Madura and Tinnevelly. The attention of the Collectors of Madura and Chingleput will be drawn to the remarks in paragraphs 5 and 10, respectively, of Part II.

5. The programme of work for the next field season is approved.

6. The Government are much obliged to M.R.Ry. G. V. Appa Rao Pantulu and M.R.Ry. K. Nagabhushanam Nayudu for the assistance acknowledged in paragraph 54 of Part II of the report and notice with satisfaction the interest taken in Ephigraphy by Deputy Collector M.R.Ry. J. Ramayya Pantulu and other officials.

(True Extract.)

A. G. CARDEW,
Ag. Chief Secretary.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle (with 35 copies).
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political department.
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Editors' Table.